Month by Month, in every way, the Champion is getting Better and Better.
—Rev. R. M. Staveley.

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Continues The Sermonizer, Student and Teacher, Preacher Preacher's Magazine, and Preacher's Illustrator

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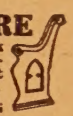

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The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

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"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

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Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

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THE BIBLE CHAMPION

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EDITORIAL

The Gospel and "Creation"

JESUS' commission and command to his disciples was, according to Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature". The Revision gives it, "preach the gospel to *the whole* creation".

We have here (1) the messenger, those who preach; (2) the message, the gospel; and (3) the objective, that to which the messenger is sent. Any one who knows Greek can easily see that the Revision's change is a permissible rendering, and since English and American scholarship has made the changes, possibly it should be assumed that it is the best rendering. Accepting, then, "the whole creation" as a substitute for "every creature" of the old version, our horizon is vastly enlarged, and the common conception that the gospel is simply for the creature man, may well make us pause and consider. Let us see.

The Greek word, *ktisis,* in the commission, is used in the New Testament 19 times being rendered "creation" 6 times, "creature" eleven times, "building" once (Heb. ix. 11), and once "ordinance" (1 Pet. ii. 13). The Revisers replace "creature" in the Authorized Version by the word "creation" in Mark xvi. 15; Rom. viii. 19, 20, 21; Col. i. 15, 23; and also "building" in Heb. ix. 11. So then "creation" becomes, in the Revision, the rendering of *ktisis* 13 of the 19 times it is used; seven times more than before.

It is a commonplace of religious thought that the Gospel is designed to meet sin and its consequences. The reach, then, of the gospel will be as far as sin and its consequences are felt,—as Watts puts it in the hymn, "Far as the curse is found".

Did sin affect man only, or did its maleficence extend to his environment, in a word to "creation"?

St. Paul says: "For we know that the whole creation (*ktisis*) groaneth and travaileth in pain together until now" (Rom. viii. 22), this, because "the creation was subjected to vanity" (vs. 20), the reference harking back to "cursed is the ground for thy sake" (Gen. iii. 17) because of the Edenic sin. According to Isaiah xlv. 18, the Lord that created the heavens and made the earth, "formed it to be inhabited", and according to Ps. cxv. 16, "the earth hath he given to the children of men". Man is the crown and climax of creation, so far as we observe it; he is the final thing. You cannot degrade the king of a kingdom without degrading the kingdom also. When man fell, his realm was involved in the degradation (Gen. iii. 17-19). Scripture and the constitution of things project sin and its consequences beyond the individual man into his "creation".

There are facts in Nature whose interpretation profoundly suggests—if not more—the same conclusion. It may be both interesting and profitable to look at some of them.

There seems to be a Rhythmic Law back of and entering into creation, according to which the molecular processes and the grander movements of the universe are carried on. And this rhythm seems to have a definite mathematical ratio.

We first instance that department of botany called Phyllotaxy—the order of leaf arrangement—which shows that the leaves of plants are always arranged in spirals, mathematically, around the stem.

The simplest arrangement is where the coincidence occurs at the second leaf, after a single turn of the spiral; and this may be expressed by the fraction 1-2, whose numerator denotes the number of turns of the spiral, and the denominator the number of the leaves. This is the arrangement of grasses, Indian corn, basswood. The next is where the coincidence occurs at the third leaf, after a single turn of the spiral, and may be expressed by the fraction 1-3. This is the arrangement of

sedges, and white hellebore. In the same way 2-5 would be the fraction for the apple, the cherry, the poplar; 3-8 for aconite and the holly; 5-13 for cones of the white pine; 8-21 for cones of the European larch; 13-34 and 21-55 for certain other pine cones. Says Gray: "The place of every leaf on every plant is fixed beforehand, leaf after leaf appears exactly in its predestined place" (*School and Field Botany,* p. 75).

It will be observed that after the first two preceding fractions, each fraction may be formed by adding together the numerators of the two fractions preceding for a new numerator, and their denominators for a new denominator. Such is Nature's rhythmic law of leaf formation.

We might next instance Crystallography—yes, and other branches of physics, too—and show that the same numerical law prevails.

Strange as it may seem, the same series of fractions expresses the spiral arrangement of the tentacles of the polyp and the spines of the echinus.

We turn to Astronomy, and find that this same series of fractions—with one exception, alas! alas!—expresses the law of periodicity in the orbital revolution of the planets of the solar system.

Begin with the planet farthest away, Neptune. The time of its journey around the sun is, in round numbers, 62,000 of our days. The time of the next, Uranus, is 31,000 days—half the preceding. The fraction 1-2 will express its proportion. The time of the next, Saturn, is given as 10,333 days, and with reference to its predecessor its fraction would be 1-3. The time of the next, Jupiter, 4,133 days, and its fraction would be 2-5. For the mean of the Asteroids the fraction would be 3-8, for Mars 5-13. But strange to say, for the next, our Earth—alas! alas!—the regular progression is broken. And of course the next, Venus, whose fraction would in part depend upon that of the Earth, would be out of the regular progression also. But passing these two and coming to Mercury, the progression is resumed, its fraction, 13-34, being, after proper adjustments, formed regularly.

Now, what means the fact that at the earth, *where sin has entered in,* the series is thrown into confusion, and the rhythmic mathematical law of creation is broken? And we are told that the poles of the Earth have been changed in position, so that what is now Greenland was once in the tropic regions and was the location of paradisic scenes. Is this due to the curse consequent upon sin? or should that question be put in the form of an affirmation? How far wrong was Milton when, hymning the evil hour of the Fall, he said:

"Earth felt the wound; and Nature from her seat
Sighing, through all her works gave signs of woe
That all was lost".

The foregoing nine paragraphs are offered, not as scriptural exegesis—agreeing therewith, however—but simply as presenting an illustration profoundly suggestive of the possibly awful power and extensive reach of sin in disturbing the divine harmony of creation beyond the volitional sphere of the individual man,—a power and reach far, far beyond what we are accustomed to think, yes, perhaps beyond what many have ever thought.

We have said, and with good reason, "alas! alas!" Let not these interjections be taken as an utterance of hopelessness. *The Gospel!* Not only man, but the lower orders of animal life—for all down the scale inimicality and suffering came as the result of man's sin—and all material creation are the subject of the gospel's redemption. That which subjected creation to vanity, "subjected the same *in hope*" (Rom. viii. 20). "The earnest expectation of the creation waiteth for the revealing of the sons of God" (vs. 19).

"The regeneration" (Matt. xix. 28), the "restitution of all things" (Acts iii. 21), the "new heavens and a new earth wherein dwelleth righteousness" (2 Pet. iii. 13; Isa. lxv. 17)—sin and its consequences all eliminated—we look for, and we shall yet see, as the Revelator in vision "saw, a new heaven and a new earth, for the first heaven and the first earth were passed away" (Rev. xxi. 1). The enmities of animal life shall give way to amity: "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together"; and more (Isa. xi. 6-9). Man shall come to his own consummate place in "the liberty of the glory of the children of God" (Rom. viii. 21). The Glory! And "creation" shall equally participate therein.

The curse shall be lifted from "the whole creation" by the gospel's redemption. Creation—and read into that word all that has been created which has been affected by sin: man, animal life, material nature—no more groaning and travailing together in pain, shall, in God's own good time according to His promise, experience its longed-for deliverance, for the renewing energy of the Divine Deliverer, working in all its processes, shall

waken it to a life, a beauty, a glory, all immortal!

"Preach the gospel to the whole creation."
—*W. H. B.*

"He Descended into Hell"

I HAVE been asked to explain that particular clause of the Apostle's Creed which says, "I believe that Christ descended into hell." To do this will of necessity bring us under the shadow of the Cross; where it behooves us to stand as Moses did at the burning bush, "Take off thy shoes from thy feet; for the ground whereon thou standest is holy ground."

There are those who say that *Sheol,* which is translated "hell" in the clause referred to, means simply the world of departed spirits; but in that case the statement would be superfluous. It is scarcely to be supposed that the fathers who were charged with the construction of so important a doctrinal symbol would have presumed to say a simple thing in such a solemn way.

There are others who affirm that it means the grave: but this would make the statement repetitious. Having already said, "We believe that he was crucified, dead and buried," why should it be added that he descended into the grave? Surely this sort of explanation does not explain. We must seek further and doing so we shall be driven to the conclusion that the clause referred to means precisely what it says.

"Christ hath redeemed us from the curse of the law, being made a curse for us."

What is "the law"? We shall find our answer at Sinai, "the mount that smoked with fire." The law demands exact obedience. One act of disobedience makes an outlaw; as it is written, "He that offendeth in one point is guilty of all." A thief is a thief whether he steal a thousand times or only once.

What is "the curse of the law"? It is spiritual death; as it is written, "The soul that sinneth, it shall die." In the necessity of the case this means alienation from God; for "without holiness no man shall see God." To be anywhere away from God is to be in hell.

Who are under this curse of the law? All men: as it is written "There is no difference, for all have sinned and come short of the glory of God." And again, "The Scripture hath concluded all under sin." The word "concluded" is literally "shut up together," as in a common jail. We are "condemned already." The execution of the sentence does not await the future; it begins here and now.

What shall we do then? Nothing! There is no eye to pity and no arm to save. So far as we are concerned it is a hopeless case.

But ye do err, not knowing the wisdom and the power of God. Our extremity is his opportunity. God to the rescue! Voices are heard in heaven, "Whom shall we send and who will go for us?" Who is competent to go forth as the Knight-errant of the ruined race? Who can pay the ransom for the world's sin?

No man can pay it; since all alike are concluded under sin. When the Primate of the German Empire offered to take the place of the Kaiser before the International Court at Versailles his offer was very properly rejected because he was equally to blame. No malefactor can stand for another guilty man.

Nor could an angel pay the ransom. He might indeed bear the penalty of one sinner; but to redeem the world! The shining seats of heaven must needs be emptied to accomplish it!

But listen: "Here am I; send me!" It is the only begotten Son of the Father who volunteers to go. And what is it he proposes to do? To suffer vicariously for the redemption of the world. This obviously involves the taking of our place under the curse of the law. In other words, he must descend into hell for us.

He begins his substitutionary work at Bethlehem, where he assumes our nature. "Great is the mystery of godliness; God is manifest in flesh." In an ancient book of Anselm's entitled *Cur Deus Homo,* that is, "Why the God-man," he says "The Redeemer must be man that he may suffer and he must be God that he may suffer enough for all."

His thirty years at Nazareth were for his initiation into the experience of human life. A boy at home, an apprentice in a carpenter shop, a villager with communal duties upon him; thus did God's beloved Son take his place as a Man among men.

The next step was taken on an eventful day when he left the carpenter shop and went down to the ford at Bethabara "to be baptized of John." It is written that his baptism on that occasion was a "baptism unto repent-

ance." But how could he repent who knew no sin? We are coming into a closer acquaintance with the mystery of his substitutionary life. It is written, "He that knew no sin was made sin for us, that we might be made the righteousness of God in him." It was our sins that he, as our representative, now repented of. The shadow of the Cross was falling darkly over him.

Then out into his ministry; where for three eventful years he became more and more familiar with the consequences which inevitably follow sin. Toil and weariness, pain and contumely, these were his daily portion. He thus entered into a sympathetic participation with us in all the ills that human flesh is heir to; not merely that he might become "an High Priest able to be touched with a feeling of our infirmities," but that by, being actually a man of sorrows and acquainted with griefs, he might the more perfectly lose his identity in ours.

As he was once preaching in Jerusalem a company of Greek proselytes, who had come up to attend the annual feast, expressed a desire to see him. They were not admitted at once but were kept waiting while Jesus uttered these strange and apparently inconsequential words: "Now is my soul troubled, and what shall I say? Father, save me from this hour? Nay, but for this cause came I unto this hour. Father, glorify thyself!" I can find no possible explanation of those words except in assuming the Jesus saw in those waiting Greeks the vanguard of a great multitude who were to be given him as the fruit of the travail of his soul! He was beginning to pay the red ransom! Darker, and darker fell the chill shadow of the Cross over him.

The next step brought him to Gethsemane; where the bitter cup was pressed to his lip. What was in that cup, that every nerve and sinew should quiver and shrink from it with the cry, "O my Father, if it be possible let this cup pass from me!" Was it physical death? Aye, that; for he was "very man of very man"—but infinitely more. He had so changed places with us that he now felt the accumulated pain of all who suffer under conviction of sin. No sinner he—the holy, harmless and undefiled One—yet he felt himself to be the sinner of all sinners since the burden of the world's sin was resting upon him. "Sin and the curse were in that cup; he drank it all for me." He must drink it or I must; wherefore,—himself being a party to the divine plan and knowing that redemption could be accomplished in no other way,—he cried, "O my Father, if it be not possible, thy will be done"; and drank the cup to its bitterest dregs for us.

Thus he came to Calvary, by a road that led up hill all the way. And there they nailed him up betwixt heaven and earth, to bear our sins in his own body on the tree. Three hours of mortal agony! And then the sun went out at high noon. Night! An Egyptian night, whose darkness could be felt. Such a night as the world never saw! He had reached the climax of his vicarious pain, which, in order to be effective, must compass the full penalty of the world's sin. What is that penalty? Spiritual death. What is spiritual death? Alienation from God: and alienation from God is hell.

Down, down into the deepest depths of our condemnation he went, until at length out of that unnatural night there arose such a piercing cry as never before was heard; "Eloi, Eloi, lama sabachtani"! He had entered the outer darkness; and deeper he could not go. "My God, my God, why hast thou forsaken me!" Thus did he, the sinless Son of the Father, descend into hell for us.

His work was done. With a loud voice,—as when a soldier wounded unto death plants his standard on the ramparts of the enemy and summons all his lingering strength in a final shout of victory,—he cried, "It is finished" and yielded up the ghost. And then the Knight errant of our ruined race, having accomplished his great purpose, returned to the glory which he had with the Father before the world was. What a welcome must have awaited him! "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may enter in!"

And there he ever liveth to make intercession for us. His intercession is made in terms of his vicarious pain; as Wesley puts it in the familiar hymn:

> "Five bleeding wounds he bears,
> Received on Calvary:
> They pour effectual prayers,
> They strongly plead for me."

In the Great Day, when all must appear before God to give an account for the deeds done in the body, we shall all plead guilty; for there is no difference; all have sinned and come short of the glory of God. But blessed are they who shall have Christ as an advocate to answer for them in that day! "I suffered in their behalf," he will say; "I bore the full penalty of their sins; I descended into hell for them! For my sake, therefore, they now enter into everlasting life."

I am not unaware of the fact that objections are made to this literal view of the vicarious sufferings of Christ.

One is that it savors too much of the market place. "It makes Redemption a commercial transaction," they say, "as if God were a merchant, exacting so much for so much." Granted; and why not? Is God not just; Is he not an honest God? Is there a higher standard of justice and honesty anywhere on earth than in the market place? It is written that having "sold ourselves for naught" we are "redeemed (*i.e.* bought back) by the blood of Christ." The word by which the saints in glory characterize their redemption is *agorazein,* literally, "purchased in the agora," or market place. It thus appears that we are saved from our just deserts by the payment of a ransom in accordance with strict justice and in perfect satisfaction of the broken law.

There is another objection which is offered on the ground that "the innocent cannot suffer for the guilty." But this is a blind objection. Tell it to the father of the prodigal son! The innocent are suffering for the guilty all around us. Is there anything finer in human nature than sympathy? And what is sympathy but an interchange of pain? Moreover the objection referred to savors of impertinence; since redemption is in pursuance of a Covenant in which only three parties are concerned. The Father sends his only begotten Son to pay the ransom for my mislived past; the Son volunteers to take my place before the broken law; if I, as "the party of the third part," consent to be saved in that way, it is respectfully submitted that nobody on earth is competent to find fault with it.

It is further objected that "if Christ died for all then all must be saved." It is true not only that Christ "tasted death for every man" but that salvation is absolutely free; but it does not follow that all are saved. There is one condition affixed to salvation, namely, faith, which is simply an acceptance of the unspeakable gift. Air is free, but a man must breathe it. If you were offered a casket containing the Kohinoor, "without money and without price," how much better off would you be if you would not accept it?

"The Spirit and the bride say 'Come' and let him herewith say 'Come', and let him that is athirst come, and *whosoever will* let him take of the water of life freely." This is the Gospel invitation; but one may stand at the brink of the river and famish of thirst if he will not drink of it.

It is for you, my friend, to say whether or not you will consent to be saved by the only plan which has ever been devised in heaven or on earth for the deliverance of a soul from the shame and penalty and power of sin.—*D. J. B.*

A Friendly Suggestion to our Ministerial Friends

THE Ministers of the Gospel are among the best friends of this magazine, and we greatly appreciate their help in extending its circulation and influence. However, we are often pained to infer from our correspondence with ministers that they speak disparagingly concerning the intelligence of their people. Somehow, many of them seem to have gotten the impression that the BIBLE CHAMPION is published for ministers, and that its contents must be above the intelligence of the average lay members.

This editorial is written in the hope that we may disabuse the minds of our ministerial friends, and assure them that there is a large body of intelligent lay people who thoroughly appreciate a magazine of the character of the CHAMPION, and that others would gladly welcome it in their homes, if they knew of its existence.

It might prove a revelation to our ministerial friends, and also interest them, if they could take a peep at our Mailing List. Without taking the pains to verify our convictions, we always felt that fully fifty per cent. of our subscribers were lay people. But a remark made recently by a prominent minister made us curious to know just what proportion of our subscribers really were ministers. This tabulation proved very interesting, and, in some ways, it was a revelation even to *us!*

We found that the state of Pennsylvania had the largest number of subscribers. Then followed other states in the order here named: New York, California, Ohio, Illinois, Massachusetts, New Jersey, South Dakota, Kentucky, Iowa, Missouri, Indiana, Minnesota, North Carolina, Michigan, Colorado, Kansas, Virginia, Wisconsin, Nebraska, Maryland, West Virginia, Texas, Tennessee, Washington, South Carolina, and so on down the line.

Please note that California has third place on list. New York has only 31 more subscribers than California. Then also note the states outranked by South Dakota.

We also found that in the states east of the Mississippi river there were just about as many lay subscribers as ministers. But in the states west of the Mississippi river 60 per cent. of our subscribers are lay people and 40 per cent. ministers. In our large cities 75 per cent. of our subscribers are lay people and 25 per cent. ministers.

In the face of this showing is it not unfortunate that so few of our ministerial friends bring the merits of the CHAMPION to the attention of their people? How do we know they do not? Our Mailing List proves it.

However, there *are* ministers who on occasion mention the CHAMPION in sermons or Prayer Meeting Service. This invariably leads to inquiry and subscriptions. The CHAMPION inspires to greater devotion and service, and ministers could do an incalculable amount of good in their parishes if they would but make an effort to introduce it to their parishioners.

Did it ever occur to you that, if our Modernist friends had not made a tremendous effort to spread their propaganda, their cause would never have thrived? Modernists are up and at it! They not only avail themselves of every opportunity to write and speak, but they also interest large capital for their cause. Is there not room for improvement along this line among Conservatives?

With a little effort, our ministerial friends could help the great and vital cause this magazine is advocating, and such an effort would help to make their churches more spiritual and faithful.

We greatly value our ministerial friends, and we want more of them, many more! But please do not neglect your intelligent lay people! Let us all be co-laborers. The cause of Christian truth needs the co-operation of *all* believers, whether lay members or ministers. *Boost the Champion!—F. J. B.*

The Ascension

OUR Lord assures us that he is not the product of this natural world, as some of our times would make him. He tells us: "I came down from heaven." "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." And again, "I came out from the Father and came into the world; again "I leave the world and go to the Father." The fact of the regeneration of the soul is a destruction of evolution. The resurrection of the body blights it. The ascension to heaven makes it a laughing stock. Christ specifically declares that he made the world and all that it contains. He declares he came into it in his humanity, not to stay in it, but to pass through it, to accomplish his work of redemption in it, to destroy the power of sin, Satan and death, and to return to his Father and his glory. Our Lord in the Scriptures instructs us that our course through this world is of the same general character. We are put here by our Creator and our Father. We are to accomplish the work which he gave us to do. We are to be made perfect and complete in our education, and then we are to ascend to be with our Father and our Lord forever.

The reality of the ascension is witnessed in clearest simplicity. The great weakness with the so-called modern mind is its worship of the natural, and its attempt to subject everything to the natural. It attempts to explain everything in terms of the natural. This is not science, it is a false philosophy, which ignores evidence, indulges in speculations and its own explanations. It makes facts secondary and theory primary. Our Lord everywhere deals with facts and evidence. He never theorizes. The ascension is a fact manifest through evidence. Our Lord spent forty days in most intimate relations with his disciples. He led them out to the Mount of Olives, a place of loved memories and associations. He conversed with them, he gave them their great commission, and then lifted up his hands and blessed them, and while his hands were lifted up and he was blessing them, he began to ascend and passed up through the air until a cloud received him and he was lost to sight.

We sometimes hear men who have a smattering of science mocking at the word *up,* saying there is no up or down in reality away from the earth, because there is no direction in space. Such smartness is offensive. We all know that essentially up means the direction away from the center of the earth, and down means toward that center. Christ arose, he "was taken up"; he went away from the earth. He went to that place where God

manifests his power and glory, where is the throne and center of his power, and there Christ sits enthroned, our Brother in human form, which human is limited to a particular space. He joins us with him in this ascension, for he says: "I ascend unto my Father and your Father, and to my God and your God." Here a new question arises. Our Lord's spirit was separated from his body only for three days. We have no account of where his spirit was during those three days. He declared to the thief on the cross that they would be together in Paradise that same day. That did not refer to their bodies, for they were still on the earth, on their crosses, and in their tombs. It could only refer to their souls. Christ's soul therefore must have been in Paradise with that of the saved thief. Christ's soul came back and was re-united to his body within three days. The saved thief's spirit is still with Christ now in heaven. He waits for the ascension of his body. This makes it clear that believers go through two ascensions: the ascension of the soul at death and the ascension of the re-united soul and body at the resurrection.

Our Lord, in speaking of the death of Lazarus in the parable of the rich man, says: "And the beggar died, and was carried by the angels into Abraham's bosom." Thus we have the warrant that our souls and the souls of our loved ones are not left alone at the hour of the dissolution of the soul with the body, but are met by the holy angels and escorted into the presence of our blessed Lord. Why then shrink from the hour of our departure? Why live in fear of death? It has lost its sting and the grave has lost its power, and has become a resting place and a transforming place. Why not go with a rejoicing bound when we hear his call? Why not look forward to the day of our soul's ascension to glory? I shall never forget the midnight hour, when mother passed away. I was but a little lad. She had requested that I be lifted to her arms. With her dying strength she pressed me to her heart and gave her last kiss. When all was over and her voice was still and her eyes were closed, and she breathed no more, and her heart-beat ceased, we quietly stole out into the night, and the stars were shining in the June sky. We looked up, and recalling her oft-repeated teaching, we knew that she was passing up through the sky to the presence of her Lord. The influence of that night, of that scene, and of the gospel with its fact of the ascension, has been running through all my life. But the ascension not only covers the soul; it provides for the body. In the resurrection, the soul and body will be united and the hosts of the redeemed will rise to meet their Lord in the air, and so shall ever be with him.

How great indeed is God's scheme and plan of redemption and how glorious in our eyes! How futile, cheap—yea, mean—are the naturalistic views of men which seek to work out a plan on the basis of perishing, passing nature. How glorious is the revelation of God.—*D. S. K.*

The Conflict over the Old Testament

A NOTABLE article under the above caption appears in the January number of *The Princeton Theological Review*. It was written by Professor Oswald T. Allis, Ph.D., a member of the faculty of the Princeton Seminary. It is an article that ought to be issued in separate form and broadcasted over the land. It is of so much value that we are moved to offer several reflections regarding it.

1. It is informing. It tells you about the status of the Old Testament question in Great Britain and America, about the boastful claims of the liberalists, about their real attitude toward the Old Testament and the Christian religion in general, about their many differences among themselves, and about some of the scholarly refutations that have been offered by evangelical scholars.

2. The article proves that the scholarship of the day is not all on one side, and especially not on the radical side. The article itself furnishes abundant evidence of that fact. Look at the numerous authors quoted and cited in both the text and the footnotes, with all the needed *indicia* given, so that the reader can check up every reference and prove for himself whether it is correct or not. More than that, Dr. Allis shows that he has mastered all his authors both pro and con. The marvel is that he could go through all that welter of material, and yet keep his head steady and correlate the data. Here is not only erudition but also mastery.

3. Another fact stands out clearly—that evangelical scholars do not ignore their opponents and treat them as if they were not

worthy of attention; that is, they do not simply hold their heads high in the air and sniff at the carving critics as a company of illiterates. Dr. Allis here mentions them and their books by name; then he points out the joints in their armor, and shows how much more adequate and rational the complete Biblical view is. So often the liberalists simply ignore their opponents, thus evincing their one-sidedness, prejudice and unfairness. You cannot refute an opponent simply by treating him as if he were *non est*. That is the cowardly or the conceited way, one or the other.

4. The article by Dr. Allis also proves that there is a wide and unbridgeable gulf between the views of the carving and the evangelical Biblical scholars. They have different world-views. The former either delete the supernatural in the Bible and in Christianity or reduce it to a negligible factor. The latter everywhere emphasize the supernatural. The liberals are disposed to make natural science and human reason the final arbiter in matters of religion and theology; the conservatives look upon the Bible as the final norm in all matters of which it treats. The liberals have a different view of the person and work of Christ from the evangelicals. With the liberals Christ is either a mere man or a God-filled man, or some kind of an intermediate being between God and man; while, on the contrary, evangelical theologians believe that Christ is truly both God and man. Their views of soteriology and the atonement are utterly diverse and irreconcilable. All these divergences between the two parties are set forth with much vividness and force in this illuminating article. Apropos to what has just been said, we quote the concluding paragraph of Dr. Allis's article:

"Professor Jackson asserts that in England all scholars have accepted the conclusions of the critics, and Professor Peake challenges the conservatives to stand up and fight for the old faith, the faith of their fathers which they profess to believe. The challenge of the liberals has not been unanswered, and it is not true that there are no scholars who hold the old views. The errors and inconsistencies of the 'new knowledge' have been exposed again and again; but the Church of God does sadly need men today to stand in the breach and defend the faith once for all committed to the saints. Are there not some here in this gathering, some among these candidates for the Christian ministry, who will hear the call and come up to the help of the Lord against the mighty? that the men of this and coming generations of Christians may believe and know, as have the Christians of former generations, that, as Old Testament prophet and New Testament apostle alike assure us, The Word of our Lord shall stand forever!"

God grant that all true believers may buckle on the whole armor of God, not only a part of it, and valiantly use their weapons both of defense and aggression! In these days of bold as well as insidious error, let us not be afraid of being called militant Christians.—*L. S. K.*

Protestant–Fundamentalist: A Contribution to Linguistic History

Two words—an old word and a new one. Let us fix their historic place.

Protestant

THE story of Martin Luther's break with Rome is familiar. Luther was a monk and professor in the University of Wittenberg. The date fixed upon by historians as the beginning of the Great Reformation is October 31, 1517, the day that Luther nailed his ninety-five anti-catholic theses to the door of the Wittenberg Cathedral.

Luther was excommunicated by Pope Leo X in June 1529. Luther responded by publicly burning the Pope's "bull"—(from the Latin word *bulla,* "a seal", the name being applied to any document stamped with an official seal)—at the gates of Wittenberg before an assemblage of University professors, students, and the people. He also burned copies of the canons or laws enacted by the Roman authorities. This was accounted Luther's final renunciation of the Roman Catholic Church.

From the promulgation of the ninety-five theses and onward, Luther's teachings spread rapidly. The German states, somewhat similar to the United States of America, were divided into North and South. The people of the southern portion were largely adherents of Rome, while those of the northern portion were mainly followers of Luther.

In 1529 a Diet was called at Spires, Bavaria, for the purpose of reconciling or adjusting the two parties. The Catholic party was in the majority. They did not propose a fifty-fifty basis, but instead proceeded upon the well-known Catholic principle, what is thine is mine and what is mine is my own. The Lutheran doctrines were condemned, and the teaching of them was forbidden in the states where the Catholics were dominant, but in the North where Lutherans were dominant the Catholics were to be allowed the free exercise of their religion.

To this unequal and iniquitous ruling the Lutheran princes made a solemn and formal *protest,* and from that time the followers of Luther were known as Protestants, and their doctrines were known as the Protestant religion.

Here was the origin of the word Protestant, June 1529.

Fundamentalist

The Northern Baptist Convention held an annual meeting in Buffalo, N. Y., June 20-29, 1920. In the denomination were, and are, two parties, strong conservatives and lively liberals, that, for obvious reasons, dwell not together in the lovely and loving relations that should characterize brethren of the same professed faith. Immediately before the meeting of the regular Convention, a Pre-conference was held, in which the conservatives organized and mobilized themselves to better and more effectively contend for the faith once delivered to the saints. In the convention-meeting these brethren were militant, faithful, fearless, aggressive, victorious.

The situation made the future portentous. On the train coming home from Buffalo to New York City, Dr. Curtis Lee Laws, the able editor of the notable Baptist journal, *Watchman-Examiner,* questioned by what distinguishing name these brethren should be called. His mental process was published in his paper of July 1, 1920, as follows:

"We here and now move that a new word be adopted to describe the men among us who insist that the landmarks shall not be removed —'Conservatives' is too closely allied with reactionary forces in all the walks of life. 'Premillennialists' is too closely allied with a single doctrine and not sufficiently inclusive. 'Landmarks' has a historical disadvantage and connotes a particular group of radical conservatives. We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals be called 'Fundamentalists'. By that name the editor of *The Watchman-Examiner* is willing to be called".

Here was launched the word Fundamentalist with its new connotation as denoting those who stand for the Old Faith.

A Few Words as to Mr. Bryan

A COMMON jibe at Mr. Bryan is that he is "ignorant," especially of science. One characteristic of this great man is that he seldom defends himself. Personal flings and insults do not seem to affect him. He simply goes right ahead advocating what he believes to be true, without replying to the personal assaults made upon him. But he spoke not long ago to a vast audience at Moody Bible Institute in Chicago, when, we are told, he did for once say something about his own scholastic attainments and honors, in reply to his critics who are constantly calling his intelligence in question. He said that when he was a young man he went through the high school, graduating with high grades. Then he went to college, and in due time won his degree of A.B., taking high honors. After a few years a good college conferred on him the A.M. degree. A few years later he was invited to deliver an address before a university, which straightway gave him the degree of LL.D. Within the next few years four or five more universities conferred the degree of LL.D. upon him. After telling his audience this in his semi-humorous way, he said that he never used his degrees, but was content to appear simply as the plain Commoner, William Jennings Bryan; but he added that, if these men with no degrees or only one small academic degree did not soon refrain from making the charge of "ignorance" against him, he would some time come out in print with his whole string of scholastic titles! We hope he will do this some time. Those colleges and universities which conferred all those degrees upon him must have themselves been very "ignorant" if they mistook an "ignoramus" for a man of sufficient scholarship and ability to merit the highest degrees they could legally confer, that of Doctor of Laws.

From the last number of "Christian Fundamentals in School and Church," edited by Dr.

William B. Riley, Minneapolis, Minn., we glean some interesting facts regarding Mr. Bryan's visit to that city last summer, when he was invited to speak there on the subject of evolution. Says Dr. Riley: "On Sunday morning he (Mr. Bryan) was greeted by 2,600 people who crowded the State Theatre to hear him discourse on a plain Bible subject. . . . On Sunday afternoon at the Hippodrome on the State Fair Grounds every single one of the 9,000 seats provided was occupied, and over 3,000 people stood during the two and a half hours, and some thousands were turned from the building. The writer has never seen so big an audience assembled to hear any living man, and he has never noted such marked attention on the part of a great audience as characterized that crowd. For two hours and ten minutes not a man moved even of the standing company. Three thousand seats were reserved for the university students. They were all taken, and hundreds additional found places in other parts of the building."

Is it not a mystery why so many people everywhere will turn out by the thousand to listen to an "ignoramus," and that an "ignoramus" is able to hold them spellbound for two hours and more while he tells them what he knows about science and religion? Even 3,000 university students will sit and listen to him with respect and rapt attention. We are inclined to think that Mr. Bryan is about the most intelligent "ignoramus" that this country has produced, not excepting his traducers. Another enigma is this: why Mr. Bryan, with his long string of scholastic titles from various colleges and universities, cannot understand what evolution is, when Van Loon, McCabe, J. A. Thompson and Katherine E. Dopp have written books on that subject for children and high-schoolers. Once more, if evolution is so very hard to comprehend, what good is it going to do the people of our country? If it is of no practical value, *cui bono?*

By the way, at this writing (February 19th) we note an advertisement of Mr. Bryan's book, "In His Image," by his publishers, Fleming H. Revell Company, New York and Chicago, to this effect: "Nine large editions have already gone forth in rapid succession, and, in the face of almost incredible opposition, this courageous appeal to Christian believers is gaining influence—unchanged and unanswerable!" The publishers have also issued a resume of the book in paper-bound form, which sells for 35 cents per copy or $4.20 per dozen. The publishers say: "Mr. Bryan's epoch-making book, 'In His Image,' has been in such great demand for use by study classes, for distribution, etc., that this resume of it should find many uses." Amazing isn't it, how many "ignoramuses" there must be in this country who spend their good money for a book by an "ignoramus"? Perhaps, after all, as one man puts it, it may be better not to know so much than to know so much that "ain't so."—*L. S. K.*

Presbyterian Modernists in an Awful Hole

THERE are nearly a dozen different Presbyterian denominations in this country. Various ones of them—perhaps all—have for their official standards of doctrine, to which they solemnly assent, the Westminster Symbols, *i.e.* Westminster Confession of Faith, the Larger and the Shorter Catechisms.

This is in the Shorter Catechism: "Q. 16. Did all mankind fall in Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression".

The words "ordinary generation" were employed in order to except Christ, who was of extraordinary generation, "being conceived by the Holy Ghost and born of the Virgin Mary" as the Apostle's Creed states. But Modernism denies the divine paternity of Jesus and makes him to be therefore of human paternity, born by ordinary generation as other men are, only in his case he was born out of wedlock, which makes his mother of infamous character and himself of shameful illegitimate strain.

From the Modernist standpoint Jesus, then, was subject to the Fall the same as the rest of mankind. There is no escape from this position. He cannot be a Saviour, for he needs a Saviour just as do other men. And according to the Catechism, "The fall brought mankind into an estate of sin and misery" (2. 17), Jesus consequently sharing "the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin" (2, 18), "lost communion with God, (is) under His wrath and curse, and so made liable

to all the miseries of this life, to death itself, and to the pains of hell forever" (2. 19).

O Presbyterian Modernist, see the awful hole you are in! You have professedly assented to safe, sane, orthodox doctrines of the Westminster Symbols, which now, at the behest of your modernist philosophy, you deny. You deny the Virgin Birth, yet claim to believe in the Deity of Christ—at least some of you do—while the unescapable logic of your denial compels you to hold the foregoing outrageous atrocities indicated.

The portals of an insane or an idiot asylum yawn to receive you!

The Lengths to which Error Leads

SOME of the rationalistic critics are losing all their reverence, all sense of the sacred and divine. We have been unspeakably shocked by a recent book by Preserved Smith, Ph.D., entitled "A Short History of Theophagy." This certainly is a forbidding title. The word "theophagy" is derived from *theos,* God, and *phanein,* to eat; therefore it means "god-eating." And what is the book about? It is a rationalist's attempt to give the history of the Holy Eucharist or the Lord's Supper, which, the author contends, came up by evolution out of the crass and esoteric mystery religions of primitive times. Here is a direct quotation from the book (p. 7):

"The idea of the god sacrificed to himself, that his flesh might be eaten by worshippers thus assured of partaking of his divinity, arose at the dawn of religion, was revived by the mystic cults of the Greeks, and from them was borrowed by Paul, and implanted, along with the myth of the dying and rising Saviour God, deep in the soil of the early church."

On page 43 he says that the Eucharist of the early church was "borrowed by the Christians from the older mystery religions." Also: "The account of the last Supper was but an etiological cult story, analogous to the Greek myths or the Hebrew fable of the Passover in Exodus xii, designed to authorize a custom otherwise established in the earliest community." On a later page this pagan Ph.D. says, "Paul fabled that Christ had instituted the Supper" (p. 76). Further on (p. 78) he asserts that "Paul, on the analogy of the mystery religions, evolved from his inner consciousness the myth of a Saviour who should die, be eaten, and rise again."

We call on all our readers to note that this liberalist insists that the Holy Supper, instituted by our Lord Jesus Christ shortly before He went to the cross, is nothing more than a theophagy that "goes back to the time when man was just emerging from the animal" and "when the grandsons of the ape were accumulating their theological ideas" (pp. 23f). There it is again—the theory of evolution! Have we not said again and again that this theory of evolution is responsible for almost every modern departure from the true faith of the gospel? Yet we concede that we were hardly prepared to believe that any evolutionist would go to such a length as to account for the holy sacrament of the Lord's Supper on purely naturalistic grounds and even assign to it an animalistic origin. We still believed and hoped that there might be some shrine in our religion that would be regarded as too sacred for profanation by unwashed hands.

Here is a quotation which indicates Dr. Smith's attitude toward the New Testament. In describing the well-known Marburg Colloquy, at which Luther and Zwingli held their disputation on the Lord's Supper, our author utters this *ipse dixit*:

"Here it becomes more clear than ever—not indeed to those present, but to us—that the reason for these interminable beatings about the bush lay in the fact that both parties started from a false premise, namely, that reason and Scripture could be reconciled" (p. 159).

We hesitate to make the following excerpt from this irreverent writer, for our readers will be shocked with it, and may feel that such expressions should not soil the printed page even in quotation; but our object is to show the real inner character of the rationalistic and evolutionary spirit, in order that believers may see how dangerous and pernicious it is, and to what extremes it will lead its exponents. Dr. Smith, in speaking of Calvin's conception of the Lord's Supper, says:

"In all this is evident, not the greater consistency and rationality of Calvin's theory, but the greater cleverness of his prestidigitation. The body (of Christ) is needed as a pledge of salvation. Very well, it is there; if you elect, eat it. But suppose a mouse or a sinner gobbles up the body? Impossible; for it is not there. Presto, it is gone, only to return in a flash the moment Calvin's own jaws close on the wafer" (p. 196).

On the margin of the page on which this is printed, we have written, "Blasphemy!" We cannot help it. Only a man who has lost his sense of decency and reverence could have conceived such a travesty of Calvin's views, whether we can agree with Calvin or not. And yet, in spite of such gross representations on the part of rationalists and evolutionists, there are people who sit serenely on the top fence-rail, ask what all the to-do is about, beg us to refrain from all controversy, tell us that the opponents of the evangelical faith are "good men," and cry, "Peace, peace, when there is no peace!" We would kindly but firmly remind the top-rail perchers and weeping pacifists that, while Christ gives peace to the believing soul, He also declares that He came into the world to bring a sword; while the inspired apostle bids us to put on the whole armor of God and take up the sword of the Spirit; and that means fighting like men, not sitting on the fence, and blubbering about "theological controversies!"—*L. S. K.*

Are All Scientists Evolutionists?

ONE of the tricks of the modern propaganda in favor of the doctrine of organic evolution, is the reiterated statement, that "all prominent scientists are believers in this doctrine." However, this may only mean that, if they do not believe this doctrine, they cannot be regarded as "prominent." How charmingly simple and logical.

Of course, those who are acquainted with the principles of crowd psychology recognize this phase of the propaganda as merely another part of that gigantic game of bluff which has been put over on the public during the past few years. It all helps to shape "public opinion," and catches those who let the "overwhelming majority" do their thinking for them.

But history records many eras when error was seemingly universal. If you had been a betting man, how much money would you have been willing to stake on that lone monk who in 1521 stood up with his open Bible before the Diet of Worms, with all the pomp and power of the civilized world arrayed against him? And yet, in only a few brief years that open Bible was being read and preached from in almost every city of Europe and whole nations were declaring their allegiance to its precepts.

During the same year that Columbus discovered America, there was studying at the university of Cracow a young man who was destined to refute the theory then universally held that the sun and all the planets circle about the earth as a center. The absurd notion of the geocentric structure of the universe, had been absolutely universal among the learned for over 1,000 years. During all that time there were no "prominent" scholars who did not teach the same old nonsense which had been repeated in parrot fashion ever since the days of Ptolemy, about the epicycles and the deferents with which the theories then popular were ornamented in order to make them moderately reasonable.

Today, while the theory of organic evolution is indeed very popular, it is not nearly so universally accepted as the errors which we have just mentioned were for over a thousand years. Why should any real believer in the ultimate triumph of God's truth be at all disturbed because for a decade or so no "prominent" scientist has come out in open opposition to the whole theory root and branch?

However, while no "prominent" scientists stand out conspicuously as opponents of the doctrine of organic evolution, we know of a multitude of well trained scientists who thus reject it. Perhaps the ranks of the medical workers would furnish the largest number of this class. Such outstanding men as Dr. Howard A. Kelly, Professor in Johns Hopkins University; Dr. G. T. Harding, of Worthington, Ohio, who is a brother of President Harding; Dr. Newton Evans, President of the Medical College, Loma Linda, California, himself a pathologist of wide reputation; George Thomason, M.D., L. R. C. S., L. R. C. P., F. A. C. S., a cousin of Ex-President Wilson, and a famous surgeon, Los Angeles, California; are only a few of the many who might be mentioned. But we also know of many college teachers of biology, chemistry, histology, bacteriology, etc., and one of geology, who repudiate the theory as quite unproved and unprovable.

But many of those who accept the theory in a sort of way, cannot be called very strong evolutionists. Take Prof. H. D. Scott, the leading fossil botanist of England. In his address before the British Association for the Advancement of Science, in September, 1921, he said that he merely held to the doctrine "as

an act of faith," for he thought that the geological theory of a definite succession of life in a precise order was still "unshaken," as he had not heard of what has been done here in America in showing up the mistakes in this part of the argument. Dr. William Bateson, in his address before the American Association for the Advancement of Science, December, 1921, said about the same thing. He showed that after two generations of research and discovery "we have no acceptable account of the origin of species," though he too held to the general idea of organic evolution *somehow,* also by "faith, the substance, the foundation of things hoped for, the evidence of things not seen" (Science, January 20, 1922; p. 58). Such men should not be quoted as defending the theory of organic evolution; for they realize that there is absolutely nothing left of the biological arguments which have so long been depended upon by the followers of Charles Darwin, the whole biological argument is absolutely gone; and as they are unaware of the collapse of the geological argument, they still hold to the general idea, "as an act of faith." Dr. Thomas Hunt Morgan, Professor of Experimental Biology in Columbia University should also be placed in this class, as may also practically all of the Mendelians and geneticists throughout the world.

Just at present, the recent discoveries in geology which so entirely discredit the whole scheme of organic development, have not become well known. But when they do become known, even the geological (or rather the paleontological) argument, which Thomas Hunt Morgan says "is by all odds the strongest evidence that we have in favor of organic evolution" (A Critique of the Theory of Evolution," p. 24), will be gone; and then this whole theory will go into oblivion, along with many other "dreams and the wrecks of forgotten deliriums."

All of which well illustrates the words of Dr. William E. Ritter, of the Scripps Institution, a branch of the University of California:

"If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle-ground of evolution will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves" (*Science,* April 14, 1922).

Was Dr. Grant Mistreated?

FOR our very life we cannot see why Bishop Manning should be blamed and ridiculed for his treatment of Dr. Percy Stickney Grant, whose departures from the evangelical faith and the standards of his own church are as plain as noonday. The Bishop's letter, in which he asked Dr. Grant either to retract or resign, was certainly couched in the kindest and most courteous language. At the same time its reasoning was beyond refutation. Let us make a few excerpts from the Bishop's letter, and see how reasonable its requests were:

"The impression which you have given to the church and to the public is that you deny the miraculous elements of the gospel, and that you no longer believe the statement of the Christian faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian faith, which, not only every minister, but every member of this church is required to accept. As a minister of this church, you are obliged constantly and publicly to declare your belief in it.

"At your ordination you were publicly and solemnly asked, 'Will you give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, and as this church hath received the same, according to the commandments of God, so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?' To this question you replied, 'I will do so, by the help of God.' If you cannot now conscientiously accept and teach the Christian faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister of the Protestant Episcopal Church. In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the church as set forth in the creed, or, if you do not accept this faith, you should voluntarily resign from the ministry of this church.

"This in no way restricts or conflicts with your personal liberty or your freedom of thought. You are at liberty to teach whatever you believe; but you are not at liberty to

deny the faith for which the Protestant Episcopal Church stands and at the same time continue as one of her ministers. It is encumbent upon all of us to follow what we believe to be the truth wherever it may lead us, and if it leads you outside the Episcopal Church, it is your duty courageously and honestly to follow it there; but so long as you elect to remain a minister of this church, loyalty to its creed is a binding obligation upon you. If you do not believe in Jesus Christ as God and Saviour, you are restricting your own freedom and injuring yourself by remaining in your present position. The question here involved is not only one of theology, but of honor and good faith."

Could anything be fairer and squarer than that? What right has a man to remain in an organization of any kind, secular or religious, and eat its bread, while at the same time he is undermining its fundamental principles? Why, even a college literary society would not tolerate such a self-contradictory procedure. Again, how can a man be disloyal to his solemn ordination vows? If, after more investigation, he finds that he can no longer accept the doctrines he then accepted and promised to teach, he should come out honestly and say so, and resign his position in the organization. Every honest man will respect and commend his ethics if he takes that course. This does not restrict his personal liberty. Outside of the organization he has a perfect right to advocate his views, and to try to get a following. No one will try to put any embargo on freedom of speech in such circumstances. But to permit men within an organization to propagate doctrines that undermine its foundation principles means, not liberty, but anarchy. No society, no government, no church can continue to exist with such a loose and sapping mode of procedure. Those who think otherwise mistake license for liberty, and do not differentiate between law and disorder.—*L. S. K.*

Bryan at Princeton

WE have no brief for defending Mr. Bryan, but in connection with another editorial in this number, we feel that the following article from *The Presbyterian* is so well and forcibly argued that it ought to be given the widest possible publicity.

"Hon. William Jennings Bryan delivered a lecture on evolution on Saturday evening, January 13, under the auspices of Princeton Theological Seminary, in the First Presbyterian Church of Princeton. The lecture was largely attended by professors of the seminary and the university, by the students of both institutions, and by the townspeople. He spoke something like two hours, and held the unflagging and unwavering attention of his audience. Many of the most intelligent people present, it is reported, expressed general approval of Mr. Bryan's position and admiration of his ability.

"In an article in the university paper of last Tuesday, William Berryman Scott, professor of geology in Princeton University, made the following statements, as quoted by the daily press: 'In the field of evolution, Mr. Bryan is an ignoramus. His argument is absurd. He does not know what he is talking about. He does not even want to learn. Worse than this, he is not capable of understanding the subject thoroughly. Bryan is not illiterate, but he is a typical Bourbon. His mind is hermetically sealed to anything he does not wish to believe.'

"There is not a word of intelligent testimony in this statement as to the truth or fact of the matter. It is mere temper and assertion. It is to be regretted that a man in such a position would stoop to billingsgate and pettifoggery. The modern discussion over the theory of evolution, with its effect upon the mental and moral character of the age, and especially upon the character of young college students, is too important to be treated in this way. Neither Mr. Bryan nor any other man of his standing and views has any quarrel with scientific facts. Science and Christianity are not at war, and never will be. The conflict is between pagan speculation and Christian revelation. The true scientist is an authority on the facts as they are, but he is not an authority on the cause of the facts or how things came to be as they are. The appeal here is to the intelligence of mankind or to the divine revelation. Human intelligence has never been able to reach back to the beginning. The farther back that beginning is put, the more difficult to reach it. Revelation, if it be divine, does reach back. The most important question of our age is as to the divine character of the revelation. If it is divine, its authority is final. If it is not divine, there

is no hope that the human mind can go back through the ages to the beginning, and the race is left in the same uncertainty and speculation that have embarrassed its greatest minds. Present-day science has increased our knowledge of things as they are, but it has not advanced one step the philosophy of becoming or how things came to be.

"Professors like Scott and Conklin have departed from their legitimate work, and pose in another field, and they are sending their students back home, crammed with the theory of evolution, much to their own intellectual and religious injury, and to the grief of their parents. It is time that the authorities required such men to stick to their work as scientists and to leave theories to others. It is very difficult for men who become slaves to theory to hold their freedom and reliability in science. In justice and honor to Princeton, we hope these men will relegate theory and stick to fact, and then they will not need to stoop to such a spirit and expression as was manifested by Professor Scott. The Princeton authorities have ruled the Bible from their curriculum; that was a stroke against Christianity. Let them now rule out evolution, and that will be a stroke against paganism. What is fair for one is fair for the other."

Magnifies Human Reason

THERE are two conceptions of the term reason which are not always used discriminately. The reason is conceived of as the receptive faculty. Again, it is the authority in discovery and determining truth.

In the realm of the natural or earthly, the human reason has power to discover and determine truth. In the realm of the supernatural, it has not this power. In this realm, truth is known only through revelation and the function of reason is that of reception. The Bible is the only revelation of God, and it presents its own credentials and evidence.

The only office of the reason here is to receive this evidence. Once the evidence is received, then the message of the Bible is accepted as God's Word, and the man henceforth, concerning heavenly and supernatural things, walks by faith, and not simply by his own reasoning. The Bible was not sent to the intelligent only. It was sent to all men in all conditions, so that "he that runneth may read" and "the way-faring man, though a fool, need not err therein." Of our Lord it is written: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father; for it seemed good in thy sight."

The Word of God is not written in the misty language of the philosopher and the speculator, but it is the plain truth of God in the simple language of man. Its obvious meaning is the real meaning. He who will search the Scriptures, faithfully comparing scripture with scripture, will be led by the Spirit into all truth.

Our neighbor, *The Continent,* is still troubled about the message of God to the reason of reasoning souls, and it rests its case with intelligent Christians. Better by far trust to the babes in faith. Paul did not say he lived his life by reasoning, but he did say, "The life that I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." Paul did not attempt to reason out how he himself and those who sailed with him were to be saved out of the Mediterranean wreck. But he did say: "I believe God, that it shall be even as it was told me." This is a fine definition of faith. "I believe God."—*D. S. K.*

Facts and Arguments that Count

FROM our good and stalwart friend, Dr. David S. Kennedy, editor of *The Presbyterian,* we borrow a few facts and arguments that seem to us to be extremely convincing. He quotes from Dr. Howard A. Kelly, known far and wide for his skill as a surgeon and for his Christian faith, who yet yields too much to the theorists who advocate evolution. However, strange as it may seem, Dr. Kelly in this self-same article adduces one of the most telling arguments against the evolutionary theory, and one on which we have also been insisting a good many times. We quote directly from Dr. Kelly:

"But, after all, the argument from obvious parallelism of organ and function alone is not more compelling than the declaration that, because certain pictures known to have appeared one after another have sundry common fea-

tures, therefore they all sprang into being by evolution. The great Artificer may easily, in creating a vast number of forms destined to live under similar conditions as to food and environment, have adopted one common structural plan for all, even embryologically developing each individual, from the simplest to the more complex, by causing all to pass through identical phases, until each in turn arrived at the stage at which it was destined to stop."

On these statements Dr. Kennedy makes the following luminous comments: "This is argument, not *ipse dixit,* and the evolutionist has never answered it. To say that, because we find a series of graded and intergraded beings, therefore the one evolved from the other is just as reasonable as to say that, because we find a row of houses built upon similar plans, with certain variations and gradations, therefore the one evolved from the other. Give us an architect, and evolution is false and unnecessary. So, too, give us a great Architect in creation, and evolution is not true and not necessary."

On this matter we feel like asking this question: why cannot all scientists see that parallelisms between men and animal points to a common Creator, who made all of them for a great purpose and designed them to dwell together in one world. As to the harmful effects of the evolution theory, Dr. Kelly bears testimony in these warning words: "Evolution, accepted in its fullest sense, needs no God to account for this world and universe, and to this all evolutionists must in time come, just as they did in Germany, where Nietzsche was its highest exponent in the field of morals; its supreme motto is, 'Might makes right.'" If it is so disastrous a theory as that, a great scientist himself being witness, would it not be best to stay away from it as far as possible? —*L. S. K.*

Notes and Comments

IN a certain city of or country there is a Rationalist Society. Here, as in England, most of the people who used to be known as "infidels," now call themselves Rationalists. In some parts of the country they have formed organizations for the purpose of propaganda. They are virulent opponents of the Bible, of the Paine and Ingersoll type. Their stock-in-trade consists in heralding the difficulties and so-called discrepancies of the Bible. Some of the very objections that Dr. Charles Foster Kent picked out for criticism in his article in Scribner's *Magazine* have recently been ventilated with terrific virulence by one of the members of the said Rationalist Society. It should be noted that all these violent assailants of the Bible are the heart-and-soul purveyors of the theory of evolution, which they treat as if it were proved and as if it disproves the Bible. All of them to a man are bitter against Mr. Bryan, and call him all kinds of vituperative names. They also excoriate the Fundamentalists in theology, and can find no dictionary words that are savage enough to express their contempt for orthodoxy. But note this well: They say many commendatory things about the liberalists in the church, and represent them as having started on the right track, so that all they need to do is to follow their chosen path logically, and they will end up in the camp of the infidels themselves. These are *indicia* that ought to give the liberalists pause, and make them stop and ponder the direction in which they are headed.

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In his book elsewhere reviewed in this magazine, "Freedom and Christian Conduct," Dr. John A. W. Haas says many true and incisive things. On pages 168 and 169 he discusses the true idea of morality. After showing that the pagan conception through Plato and Aristotle placed too much stress on the intellectual side, thus making morals a matter of aristocracy, and so confined to a few intellectuals, Dr. Haas says: "But aristocracy of the ethical life is not the superiority of intellect. The more intelligent are not the salt of the earth because of their mind. The intelligentsia of any age are not the same as the moral idealists of the age. Those who consider themselves wise because of the intellect alone despise the rest. The small group of intellectuals often live for themselves; and their boastful self-estimation entangles them in an over-estimate of their worth that enslaves. There is no liberation through intellect alone. The aristocracy of the intellectuals, when not used in helpful service, becomes undemocratic. Therefore the intellectuals not only miss their own freedom, by confusing a certain skepticism with freedom of thought, but they endanger the common liberty of society." There is more to the same effect. Dr. Haas has punc-

tured the bauble of the intellectual boastfulness of the day. Any kind of aristocracy in this country is un-American.

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A brave fighter, provided he fights fair and on the right side, is to be admired. The same cannot be said for the side-stepper and fence-climber. There are some people who, if you try to fight error, put you off by saying, "Oh! don't say anything about it; it has always been so, and perhaps always will be so. Yet the Christian religion goes right along, and will not down in spite of all opposition." But why does it go right along? Because in every crisis there have been staunch and outspoken defenders of the faith. This has been so from the days of Justin Martyr, Origen, Lactantius and Arnobius to James Orr, William Henry Green and Edwin Cone Bissell of the past generation and Robert Dick Wilson and J. G. Machen of the present time. It has not been the theological mutes who have saved Christianity in times of crisis. Suppose Butler, Paley and Horne had joined the silent crowd in the days of English Deism, what then? Suppose there had been no Hengstenberg, Christlieb and Tholuck to stem the tide of Rationalism in Germany, what then? No, brethren, you cannot belong to the church triumphant until you get to heaven. You are in the church militant now. Better keep your armor bright and in trim, and make use of it.

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Anent this matter of polemics, some good things are found in Dr. J. G. Machen's stirring book, "Christianity and Liberalism." In one place he says: "There are many who prefer to fight their intellectual battles in what Dr. Francis L. Patton aptly called a 'condition of low visibility.' . . . But with such persons we cannot possibly bring ourselves to agree. Light may seem at times to be an impertinent intruder, but it is always beneficial in the end. The type of religion which rejoices in the pious sound of traditional phrases, regardless of their meaning, or shirks from controversial matters, will never stand amid the shocks of life." Yea, verily! Suppose Luther had been like those today who choose to dwell in *silentium altum!* Says an acute writer: "Better and more satisfactory to meet a square opponent than a cowering friend."

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One becomes perfectly nauseated in reading the recent books on evolution—those of Conklin, Osborn, Van Loon, McCabe, J. A. Thompson, William W. Keen, and the two books by Yale University lights. It is all about apes, monkeys, chimpanzees, and so forth and so on, and man's descent from the same stock as these animals, and his near kinship to them. Such expressions as these recur again and again, "man's animal ancestors," "man's brute descent." These men seem fairly to dote on the thought that they can trace a bestial pedigree for themselves. Mostly, too, they think of man only in terms of his bodily nature. He has a skeleton like apes and baboons; his heart works as theirs do; he has practically the same kind of breathing, digesting and circulating apparatus. He has the vestiges of his animal forbears, like the appendix and the coccyx, the latter the remains of the tail his brute grandfather once wafted so proudly! In all these books the thinking is in physical terms. There is scarcely a word about man's having been made in the image of God, and having been endowed with royal powers of soul that lift him far above the brute and stamp him as a rational, progressive and immortal being. Cannot something be done to get these muck-rakers to look up and think in higher terms?

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The self-styled "modernists" carry on strange thought processes. They use queer logic. Over in China, as in this country, it is perfectly clear that there are two opposing camps, the evangelicals and the liberalists. However, the modernists insist that there is no division. They want to remain with the evangelicals in a common camp, and contend that the differences are not of importance. Well, if the differences are not of importance, why do they insist on propagating their views? Why not just keep quiet about non-essential matters, and let the church go on her work in peace? Why create unending strife and bickering over things that they themselves regard as unimportant? But no; they proclaim their views everywhere, and write massive tomes in their advocacy and defense! What inconsistency! But we would inquire whether the doctrines of Christ's deity, His virgin birth, His vicarious atonement, His bodily resurrection and ascension, His second coming to judge the quick and the dead, and the plenary inspiration of the Bible, all of which the modernists deny, are of no importance. Can two parties hold diametrically opposite views on these doctrines and dwell together in unity? Surely not if they are at all earnest and sincere. The differences are vital. It is wicked to divide the church of Christ over matters that are of no real importance. Therefore the modernists are the sinners in this case. They are not

only the troublers of Israel, but, according to the declarations of some of their own leaders, they are haggling over matters of no vital importance.

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An advocate of evolution, writing for a New York paper, tries to explain why the ancient monkeys, which lived in the same locality as man's animal progenitors, did not also develop into the human genus. After making several most unconvincing attempts to explain, he says: "In all evolution, both in life and business, those who side-step the ascending path have to retrograde to some extent before they find themselves standing still. The monkey has to some extent retrograded, and this is evidenced by its imitative faculty." Then, after all, evolution in nature is not working! The monkey once started to advance, but side-stepped the ascending path, retrograded, and has now come to a standstill! *Mirabile dictu et visu!* But if evolution is the dominant law of nature, why does not the monkey make advancement? Why should he be standing still? Surely in this age, whatever may be said of the past, he has plenty of opportunity. In many places he lives in the immediate vicinity of man. If he showed the least proclivity to become human and rational, we are sure that kind-hearted people would be glad to help him. Perhaps even the better class of evolutionists would take collections in their meetings to send missionaries to humanize him. If there was any hope of making him rational, so that he could be saved from sin, the churches would gladly include him in their missionary endeavors. But no! evolution has brought him to a static condition, and there he stays, unable to improve the opportunity to learn even the alphabet of the simplest language. Here is the *crux*: If the apes and monkeys today, with all their chances to advance, are unable to do so, how could a still lower animal ancestor millions of years ago, in the midst of a most unfavorable environment, start out and continue on the gradient pathway until he reached the human state? There never was a more improbable hypothesis imposed upon a patient and long-suffering world than this theory of evolution.

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Here you have the root idea and the informing conception of most of liberal or negative Biblical criticism of the day, stated by one of its classical exponents, Dr. A. Kuenen, of Holland, who said: "So long as we derive a separate part of Israel's religious life directly from God, and allow the supernatural or immediate revelation to intervene in even a single point, so long also our view of the whole continues to be incorrect, and we see ourselves here and there necessitated to do violence to the well-authenticated contents of historical documents. It is the supposition of a natural development alone which accounts for all the phenomena." Our quotation is taken from Kuenen's "The Prophets and Prophecy in Israel," English Translation, 1877, p. 585. Wellhausen said virtually the same thing. Yet this is the view that was carried over into Great Britain and then brought to this country, and which some "mediating" critics have tried to harmonize with a sort of a loose view of the divine inspiration of the Bible.

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Dr. A. C. Dixon has published a notable article in *The Sunday School Times* on the missionary situation in China. He agrees with Dr. W. H. Griffith Thomas that there are two opposing camps among the missionaries there, the evangelicals and the liberals. "The Modernists insist that there is no division," and that the differences are unimportant. Yet they keep on propagating their strife-making views. They must have great ideas of unity! Dr. Dixon quotes from Dr. Leighton Stuart, president of the New University at Pekin, who said in a public address: "Salvation from punishment does not interest the Chinese, and we have to deal with them as they are; and preaching atonement as God's way of rescuing sinners does not seem to have any interest for them; but what they are interested in is power that will make for personal, social and national righteousness." And yet Dr.Stuart has been complaining loudly that he has been misrepresented. Can he not see that what he wants to give the Chinese is *not* the gospel of Christ and the Bible? Besides, the liberalists ought to be able to express themselves in such a way that they would not be so easily misunderstood. The English language is at hand for their use.

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Said the professor to the student, "What is chance?" Quoth the student in reply, "Chance is something that just happens to happen." A very good answer, better perhaps than the student realized at the time. Then some pertinent questions might be put to those who hold merely a "mechanistic" view of the universe: What chance would chance have to construct an orderly cosmos like the one in which we live? How could chance bring order out of chaos? How could

chance produce its precise opposite, the reign of law? What chance would chance ever have to form an eye, whose one and only purpose is to enable its possessor to see? But suppose, Mr. Chancer, you put an ordering mind back of the universe; then even you ought to be able to comprehend that all the law and order and intentionality are adequately accounted for.

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An important fact is brought out by a writer in the New York *Globe*. Herbert Spencer held that "either there has been inheritance of acquired characters, or there has been no evolution." By this terminology is meant that certain advantages of structure won by an animal, making him stronger and fitter to survive than his fellows, are not inherited by his offspring. Thomas Hunt Morgan says: "Today the theory has few followers among trained investigators, but it still has a popular vogue that is widespread and vociferous." Said Wallace: "All the available evidence is opposed to the doctrine of acquired characters." Listen to Professor Conklin: "It is now practically certain that acquired characters of the mortal body are not inherited; that is, are not transmitted to the germ-plasm." Then, in the name of reason, we must ask why the scientists continue to advocate the ape or subape origin of man? How could there have been progressive evolution if the advantages acquired by individuals could not be carried over into the next generation? However, it is as clear as day that, if acquired traits are not inherited, the well-known and everywhere-prevalent law of the persistency of type is established beyond doubt or cavil; and this gives to evolution its knock-out and knock-down blow.

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In these guileful days Christian believers must constantly be on their guard. Here is an instance. One of our contributors to this number of THE CHAMPION tells us that Dr. Charles Foster Kent, in his article in Scribner's *Magazine,* calls his own party, which is the liberalistic party, the "Evangelicals." In assailing the Fundamentalists he tries to capture the good name of Evangelical for himself and his liberalistic school. Nothing could be more dishonest than this attempt to purloin the name which has been the specific name of the orthodox element in the Protestant Church since the days of the Reformation. Those who have held by the evangel, the gospel in all its fullness, have always called themselves evangelical over against the rationalists and liberalists. To place the terms Fundamentalists and Evangelicals in opposition to each other is utterly wrong and inconsistent, because the Fundamentalists are all evangelical. The two terms mean practically the same thing. There are some Fundamentalists who hold pre-millinarian views; there are others who do not; but all of them hold to the plenary faith, accepting the Bible throughout as the only infallible rule of faith and practice. If the liberalists and rationalists do not like the names that have been fastened upon them historically, let them select a suitable and truly descriptive name that does please them, and we will use it. Are they ashamed of the names thus far applied to them? Those of us who stand for the plenary faith are not ashamed of the names that historically belong to us, and especially of the name Evangelical. And we do not propose to let it be stolen from us. Let all Christians be awake to the situation. The name Evangelical is the true name for believers who stand for the Biblical doctrines in full. Applied to the mutilators and diluters of the faith it is a misnomer. No party that rejects important parts of the evangel has any right to the name Evangelical. If this attempt to steal a name is regarded by any one as act of "smartness," let him remember that it is dishonest "smartness," and that is never true smartness without the quotation-marks. To filch a name to gain an advantage is only a cheap trick.

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A missionary in Africa found a heathen tribe worshipping an Episcopal prayer-book, and was encouraged to think that his lines had fallen to him in pleasant places. He wanted to go home, however, when he learned that the heathen had adopted the book as an idol, on account of its gilded edges, after eating the missionary who owned it.

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Many apt quotations might be made from Dr. J. G. Machen's impressive book, "Christianity and Liberalism." Few writers of recent years come to such close grips with the crucial problems that are today agitating the church. One is inclined to believe that Dr. Machen is the prophet for whom we have been looking, and that God has raised him up for such a time as this. With the keenest logic he shows that modernism in theology teaches another doctrine than the doctrine of Christ. He is a true knight of the truth, and believes that this is the time of the church militant, not the time to fold one's hands and say, "All's well; the truth will take care of

itself!" Anent the desire of the liberals to excise the supernatural element from the New Testament, Dr. Machen replies: "It may certainly be admitted that, if the New Testament narrative had no miracles in it, it would be far easier to believe. The more commonplace a story is, the easier it is to accept it as true. But commonplace narratives have little value. The New Testament without the miracles would be far easier to believe. But the trouble is, it would not be worth believing." Verily the liberalists would give the world a drab faith and a gray religion.

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With an incisiveness that cuts like a rapier and finds the jugular vein of the opponents, Dr. J. G. Machen accuses the liberalists of resorting "constantly to a double use of language." Thus they use well known terms, but in their minds attach a different meaning to them from that accepted by their hearers. This procedure is an offense "against the fundamental principle of truthfulness in language." To convey a wrong impression by the double use of language is immoral. Says our author: "Christian ethics do not abrogate common honesty; no possible desire of edifying the church and of avoiding offense can excuse a lie."

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Professor George Malcom Stratton of the University of California has in the January *The Journal of Religion* an article on "Where Has Psychology Left Religion?" The last sentence of the first paragraph, p. 51, is: "The gross effect [of the study of it] for many students is to diminish, if not remove, the ground for belief in moral responsibility and immortality, to erase the distinction of mind and body, to accentuate instinctive action and to elevate into dominance the sexual appetite." Beastly! And is this "the new knowledge?" But there seem to be two kinds or trends of psychology, down grade and up grade, and the article goes on sympathetically with the upgrade sort, which however, doesn't get very high. The last paragraph of his thirteen pages is this sentence: "In brief, then, it would seem to me proper to say that psychology leaves religion living, with new means for its great work, and with fresh confidence in the naturalness and need of the religious life." Wouldn't it be fitting for the Lord to take off his hat and make a very low bow to these psycho gentleman for leaving religion "living" and in shape to carry on, instead of emphatically dead, as the first sentence quoted would indicate?

The American Bible Society recently placed an order for one million, five hundred thousand portions of Scripture with a firm in New York City. Each volume will contain the four Gospels, the Book of Acts and Proverbs. They will be sold throughout the United States and South America for one cent each. Already the Society has received orders for eight hundred thousand of these books.

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The sermon by Rev. Dr. John Roach Straton in the March BIBLE CHAMPION, on "How Rationalism in the Pulpit makes Worldliness in the Pew," had some large windows by which we could look out and see things. It was some vision we got of the First Presbyterian Church in New York City where Professor Fosdick preaches. His sermon, "Shall the Fundamentalists Win?" was printed for distribution at the church. The church bulletin for the Sunday on which its readiness for distribution was announced, contained two notices: one was that a copy of the sermon could be obtained in the vestibule of the church by any one who desired, and the other announced a dance in the church on Friday night of that week. Thus Dr. Fosdick, by his highly intellectual preaching, on Sunday ministers to the *heads* of people in the name of the Lord, and on Friday night the goddess Terpsichore is on hand to minister to their *heels*. Thus the church ministers to both ends of the individual. Souls and soles.

*

On a stormy night at an Adirondack mountain summer-resort hotel, guests gathered in the waiting room for entertainment on the tell-a-story or sing-a-song principle. Questions were introduced. One guest, measuring with his eye the distance of about twelve feet between himself and another guest, asked: "What is the difference between me and a fool?" It was expected that the intended victim of the joke would answer, "I don't know," when the interlocutor would say, "About twelve feet"; but instead the victim answered, "I don't see any difference". The company exploded, and the joke was on the questioner. It used to be considered that there was, as should be, a difference between the church and the world. There was the word "separation", much in vogue, but it has dropped out of the Christian vocabulary. If now the question were asked, "What is the difference between the church, *i.e.*, some and perhaps most churches, and the world?" the answer would have to be, "There isn't any difference".

The Welsh miners of the Calumet, Mich., Copper Mines have a beautiful daily custom when they are through with the day's work. A man visiting there said his host took him to the mine opening about five o'clock, and they heard faint sweet sounds from far below. These sounds grew louder until they burst into a great chorus from the rising car, "Nearer, my God, to Thee!" Then stepping from the car these earnest Christian workmen sang "Praise God from Whom all blessings flow!" Then separated for their homes. They do this every day.

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The "Back to the Bible Bureau" organization is made up of Cincinnati Christian men, positively unsectarian, many of them prominent leaders in the community. According to the secretary's report the Bureau has expended in the three years of its existence a total of $17,725.43, while the press has given more than $3,000,000 space free for the dissemination of the Word of God. More than 2,000 newspapers with a circulation of 14,233,254 are now carrying daily messages from God's Word, free. The work is carried on wholly by free will offerings. Much of the work is done gratuitously. Any one interested may address the secretary at 222 West Fourth Street, Cincinnati, Ohio.

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A local pastor in Clyde, N. Y., once asked a parishioner if he believed in infant damnation, and received the reply, "No, Parson, I don't. It never seemed advisable to me to cuss at children very hard until they were old enough to understand it".

*

A friend who knows the situation gives us the following items. He says: "In Germany there is a new theology in the making. An oustanding theological writer, Dr. Schreiner, reveals some interesting facts in a weekly religious paper. If there is anything that becomes clearer from day to day, he says, it is the complete collapse of the pre-war liberalism. The catastrophes of the last few years have revealed inexorably the real truth regarding men, the world and civilization. The latest German theology, which has been deeply impressed by the great events of the recent past, is dveloping along lines entirely foreign to the old liberalistic views. It is a development which amounts to a powerful protest against the shallowness of the intellectualism that characterized the bygone age, with its negative dissection of the Biblical records and its optimism regarding men and their works. The Kultur-Protestantism of E. Troeltsch was a deception, and the younger generation of theologians have come to realize it with a fine instinct. A hunger and thirst for God has come upon the land. It can be observed even among the representatives of philosophy. Then he refers to an outstanding work by one of the great philosophical writers of Germany, Dr. Fr. Brunstaed, of Erlangen, who is directing powerful blows against the Ritschlian school, which for a long time has claimed a home-right in theology and the church." It is well for the people of America and England to know about the changing order going on in a country that has suffered so much from the liberalistic cult.

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In an Easter article on "The Unique Significance of the Resurrection", in *The Continent* of March 29, Robert E. Speer says: The resurrection is not a secondary or dispensable fact in Christianity. It is central and fundamental. The resurrection is not simply a symbol of immortality of the soul, but a solid historic fact, as unique as the virgin birth of our Lord. The ground on which we believe both of these facts seems to me to be adequate and assured". That rings true and sounds good.

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The editorial in April BIBLE CHAMPION, by Dr. Kennedy, on "Intelligence Tests and Preaching", was certainly suggestive. He says: "According to these tests, the average mental age of our people as a whole is only thirteen or fourteen years". Also, "Possibly we have here the explanation of the fact that not infrequently adults say they get more out of the sermon for the children than the ones for the adults".

This reminds us of the congregation where the minister preached a five-minute sermon to the children before the regular sermon, and the adults found it so satisfactory that they sent a committee to the minister to ask him to preach five-minute sermons to them too!

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Many prayers are offered at conventions and conferences for the baptism of the Holy Spirit. But God is merciful and does not grant the request, because to do so would be to bring ruin to the receiver. Should the Lord grant apostolic power to one who is proud, He would thereby feed that pride. A proud man with power is a foe to himself, his God, and his fellows. Satan is a startling example of the results of pride with power

THE ARENA

The Historicity of Genesis III

A Constructive Argument

By Professor Leander S. Keyser, D.D., Springfield, Ohio

Second Article

OUR second article will deal with several topics that need somewhat further elucidation; then we shall pick up the thread of the Biblical narrative where it was laid down at the close of the first article.

I.

1. In opposition to some persons who question the historical verity of the Biblical recital of the Fall, we maintain that our first parents did not have sufficient reason for yielding to the beguilement of the tempter. They were "without excuse." First, they were duly warned. God had plainly and solemnly declared: "Ye shall not eat thereof. In the day ye eat thereof, ye shall surely die." Even today, with the burden of natural depravity upon our faculties, we consider people culpable when they disregard distinct and positive admonitions; we do not lightly excuse them, and grow sentimental over them by saying, "They couldn't help it!" If such invertebrate ethical teaching were to prevail generally, how long would human society and government endure? Our first parents should have heeded the explicit command that God gave them.

Second, they had almost unlimited freedom in their Edenic home. There was only one prohibition. God did not stint them. He took special pains to inform them that they might have access to all the trees of the garden except the forbidden one. For that reason, too, their disobedience was inexcusable.

The objector should also remember that, according to the Biblical account, our progenitors were endued with free will. They were not in the grip of necessity. From the face of the narrative it is evident that God made them moral agents with the power of alternate choice; else surely He never would have given them an injunction to obey, nor have punished them for their disobedience. And since they were endowed with the high prerogative of moral agency, the pair should have used their wills; they should have decisively said *no* to the inveigler, just as people should say *no* today in the face of every temptation; and most of us believe they can say *no* and overcome, if they *will*. For their abuse of their freedom they were condemned. It was not because they were tempted that they were considered guilty, but solely because they voluntarily yielded to the temptation.

They should have remembered, too, that the God who made them and all things about them and placed them in the garden would know better than any mere creature what was conducive to their welfare. There are some postulates that people should always take for granted. God's superior wisdom, yes, His perfect wisdom and goodness, should have been taken for granted by the original pair. You will find this to be true in the vast majority of cases—the people who try to excuse Adam and Eve for their disobedience also try to find an excuse for their own wrong-doing, and seek to shift the blame for it on other shoulders; upon God, or heredity, or environment or circumstances.

2. A few words may be germain here as to the true nature of free will. Many people cannot understand how the will can be free; how the ego has the power of self-determination and self-direction. They seem to be unable to grasp the idea of a will at equilibrium, able by its own power to overcome the balance. In their minds, when they begin to speculate, there must always be something external to the will that moves it coercively. The external force may be a physical or mechanical one, or it may be a motive.

In reply we will say that no one can peer right back into the mind and explain all about this psychical mystery of free will, because things that are intuitions of the mind cannot be deciphered fundamentally. We know that they are, but we cannot demonstrate them by a logical or mathematical process. The problem of cognition is just as puzzling as the problem of volition. How can you perceive even a natural object? How is the image of a tree, impinged on the retina of the eye, con-

veyed by the optic nerve back into the brain and there transferred into the field of psychical consciousness? As all thinkers know, that is one of the great, unsolved problems of physiological psychology, as it is the unresolved problem of epistemology in philosophy. It is just as mysterious as is the problem of the will's power of autonomy. We do not know the essence of things, neither of matter nor of mind. As the philosophers say, we do not know *noumena;* we know only *phenomena.* That is what Kant proved long ago, though we think he carried his skepticism to too great a length. We do not know what matter and mind are in their essence; but we certainly know a good deal about their phenomena.

Now, how shall we prove the freedom of the will? Surely not by speculation, for by that path we soon find ourselves *in extremis.* We prove it by experience. Experiment with yourself, and see whether you cannot use your will. Stand at the angle of two paths, with no special reason why you should take one or the other, and use your will, and note whether you are driven by necessity, or have the power, first, to choose, then to execute your choice. What is the content of your experience in such a case? Why, certainly that you made a choice and did it voluntarily. That fact is directly impinged on your consciousness. If it is not true that you chose freely, then consciousness must be a great falsifier; in which case we do not see how even the skeptic can have confidence in any of his mental processes and experiences.

Let us "try out" our experience in another way to show how spontaneously and intuitively we differentiate between free acts and coerced ones. We shall use an illustration which we have employed more than once in the classroom. We take Student Jones as a concrete example. When the class is dismissed, he steps out into the hall-way. If some one should ask him, "Did you walk out of the class-room of your own free will and accord?" he would promptly answer in the affirmative, and would be surprised at the irrelevant question. But suppose a quarrel had arisen between him and the instructor, and the latter had taken him by the collar and forcibly ejected him from the room. Now suppose you ask him whether he left the room by his own free will and accord; you know what the answer would be. Even small children, who have never heard of free moral agency, or the self-determining power of the ego, and other abstruse matters, intuitively make a distinction between forced and free acts. If experience is not decisive here, we have no way of checking up the truth in any psychical process.

Light may also be thrown upon the nature of free will by the doctrine of motives. Of course, where the ego is impelled by only one motive, the will's function would perhaps not be brought into action, but would move, as it were, in a straight line. However, in many cases the ego experiences the push and pull of two or more motives. Then the freedom of the will in making a choice between or among the motives comes out clearly into the field of consciousness. The ego, having made its decision through the will, must then execute it through the same functioning power. Apply this analysis to the situation in Eden. Our first parents were impelled by at least two motives; one of them the feeling of obligation to do God's will; the other the temptation to seek an independent way.

It should also be borne in mind that, if the will were not free, we would never have the feeling of moral approval when we do right nor of guilt and moral shame when we do wrong. If our consciousness is not to be trusted, our whole mentality is out of gear. Skepticism here spells mental impotence; in fact, mental suicide. The pursuit of knowledge is worse than useless; it is futile and foolish. We may go further, and assert that the necessitarian theory of the will means the destruction of ethics. If this view admits such a faculty as conscience at all, then conscience must be a monarch on the throne with no executive power to carry out its mandates. If the human mind has its judicatory department, it must also have its executive department, just as is the case in all human governments worthy of the name. Determinism in psychology, if universally accepted, would destroy human society and government. A theory with such practical implications cannot be true, or the world would be a chaos instead what it is, a cosmos.

All these arguments respecting freedom apply to our original ancestors in Eden. They were free because they were moral agents; they had the power of choice. They should have made proper use of their divinely given enduement.

3. Not infrequently have men asserted that there must have been something evil in the very constitution of the original pair, or the temptation could have made no appeal to them. There must have been something in them that responded to the solicitations of the evil one. Here we are brought face to face

with one of the most recondite problems of psychology and ethics. But we must deal with it frankly, and as effectively as possible, even if we cannot do so with perfect adequacy.

We do not think it follows necessarily that, because a moral being is subject to temptation, there is something evil *per se* in his very nature. We can conceive of his nature being pure, and yet capable of soilure from without. The snow that falls from the sky is pure and white; yet it may be easily smirched by something external to it. This may not be a perfect analogy, because it is borrowed from the physical sphere, whereas moral reality belongs purely to the mental sphere, and involves the element of freedom; yet it will help us to think of the inherent nature of a pure moral and spiritual personality as he came from God's creative hand. Might not such a being be perfectly pure in nature, and yet, as he is a psychical being, might not another personality inject a thought of evil into his mind? True, there would have to be a psychical capacity to apprehend such a thought or suggestion, but it would not actually soil the mind if it were immediately repelled by an act of the will. It must be remembered that moral contamination belongs to a different category from mere physical pollution. Think a moment. A psychical susceptibility for receiving and cognizing and feeling a test is essential to moral agency itself, not a token of inherent moral weakness or corruption. In truth, a mind cannot be morally contaminated in the sense of guilt until the proffered evil is cherished by and incorporated in the will. Therefore, had our first parents at once repelled the evil suggestion, injected from without, they would not have suffered the slightest contamination; nay, rather, they would have been lifted to a higher moral and spiritual level by that very act, for then they would have voluntarily taken into their wills the ethical command of God, and thus would have made their original con-created righteousness their own inherent possession. Do you see? They would have gained a victory that would have lifted them up into the sphere of real personal morality. Prior to that they were good by creation; then they would also have been good by their own choice. This involves the very heart of morality, its very essence.

All theologians who accept the orthodox Christology, and many who accept even a lower view of our Lord's person, believe in the doctrine of His sinlessness. He was pure and undefiled and separate from sinners. Yet He was capable of temptation, for His test in the wilderness, on the pinnacle of the temple and on the high mountain could not have been mere play and sham, whether it was a subjective experience or an external trial. The writer of the Hebrew letter says that Jesus was "in all points tempted like as we are, yet without sin;" and the same word used here for "tempted" (*peirazo*) is used elsewhere to designate man's temptations. Should it be said that Christ's temptations were vicarious, the reply would be, they still had to be *real* in order to be truly substitutional. Yet, while the Scripture teaches that Christ was capable of being tempted, it also teaches just as clearly that He was "without sin." In the same way, in his degree, was Adam without inherent sin even though he was capable of being tempted. Put in another way, his will could be tested without the connotation that there was anything inherently sinful in his nature. No, He was not created with a "yellow streak."

II.

Next we will take up the thread of the history where it was dropped in our first article, and note the realistic touches and the air of verisimilitude everywhere in evidence.

1. Here is a piece of graphic writing: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made for themselves aprons." What realism is this! Sin always destroys the loveliness of the body as well as of the soul. Observe any person of your community—no matter how much physical attraction he may possess naturally; let him start out on a career of sin, and soon the marks of moral pollution will be obvious on his physique. So with our first parents. You cannot conceive that there was anything offensive about their physical constitution as they came pure and good and beautiful from the creative hand of God; hence there was no need for shame, and no need for covering. But when they sinned, just as their soul became morally ugly, so their corporeal being became in some measure distorted, warped, unsightly. If that were not the effect of sin today, men might have some reason to think the Bible narrative a myth or an allegory; but in view of the fact that sin today affects the body so malignantly, the Genetical story is none too realistic to set forth the actual origin of sin.

2. Here is another touch that reads like a modern recital of the way of transgression. When our first parents heard God's voice near the end of that tragical day, they hid them-

selves among the trees of the garden. Just so sin affects men today. When men commit any sin, especially if it be a heinous one, the first impulse is to hide. The criminal fears to come out into the open. All sins seek for cover to a greater or less degree. Especially do sinful and impenitent people want to hide from God—that is, shut God out of their thoughts and lives as much as possible. "He that doeth truth cometh to the light." But "every one that doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved." In one place the Bible says that at the last day the wicked will call on the hills to fall on them and hide them from the face of the Almighty. Whatever we may think of the writer of the Genesis story, he certainly had a deep insight into the nature and effects of sin.

3. The history of the conduct of Adam and Eve when they tried to shift the blame for their obliquity upon others also reads like a "modern instance." The man, in trying to excuse himself, said: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." If this is not literal history, it surely proves that the writer had a profound knowledge of human nature. First, the man wanted to throw the responsibility back upon God, as much as to say: "If thou hadst not given me the woman, or hadst given me the right kind of a woman, this trouble would not have come upon me." Just so today many sinners try to put the blame of their obliquity upon God. We have heard them do so again and again. They declare that, if God had made them and the world over a perfect model, they never would have gotten steeped in sin. Or they blame environment, heredity and the very constitution of things. Then the man also blamed the woman for his offense. Here again it would seem that most men must have inherited their disposition from the original fault of Adam, for today they are greatly inclined to shift the blame for their own transgressions upon womankind.

The woman's conduct was little better. Instead of acknowledging her sin openly and honestly, she blamed the serpent. That is a *penchant* with sin in general—to lay the responsibility elsewhere. We have heard more than one woman declare that the *devil* made her commit her faults; that she herself was not to blame. The Genetical story hews close to the lines of reality. The original sin was generic, seminal and all-inclusive, according to the Genetical account, and that is a strong argument in favor of the historicity of the narrative. The writer was acute and analytical far beyond the unaided inventive power of the human mind at that early date. If it is actual history, we have an adequate explanation of his marvellous insight.

4. God's treatment of the parties engaged in this transaction also proves the writer's wonderful ethical acuteness, for he tells us that God punished the serpent for *alluring* his victims and then announced condign punishment upon them for *yielding* to the temptation. Note, God did not punish our first parents for being tempted, but for yielding. Each party was punished for his or her individual share in the transgression. That is the absolutely judicial way of dealing with sin. "So then every one of us shall give account of himself to God." Each person is guilty of his own sin. Where did the Biblical writer in that primeval age get his fine ethical insight? What an incisive power of just and discriminating judgment is connoted here!

5. Before going further into this marvelous narration, we wish to answer another objection that is sometimes brought by both critics and infidels against the historicity of the story. It is said that the transactions are childish; it is absurd to think that God would deal in this direct way with a poor, simple, obscure human couple; He would be engaged in larger matters—God who makes a universe and swings the stars and planets in their orbits.

Such an objection, we confess, sounds strange to us when it comes from the proponents of evolution, who contend that man was originally nine-tenths, or even ninety-nine one-hundredths, animal; yet God cared for him and developed him, and even took so much interest in him that, when, in his dawning moral consciousness, he did something wrong, He punished him. If God watched over such a humble being, we do not see why it would be unworthy of Him to deal lovingly and yet justly with moral beings made in His own image and endowed with real spiritual and moral attributes. Or is this whole critical hypothesis accepted and proposed in the interest of Deism and in opposition to supernatural immanence and superintendence? We should like to hear the answer of the class of critics to whom this challenge applies.

But if Theism has any basis whatever, it means that God created the infinitesimal as well as the immense. He must have created each atom, or, if you choose, the universal ether from which the vortices, electrons, atoms and molecules were formed. Does God care for vortices and atoms? He surely must

or He never would have made them. God not only created the ether, but He must preserve and uphold every part of it in all otherwise unoccupied space, and also every atom in palpable and ponderable substances. If He cares for atomic things, why would it be beneath His dignity to deal with the moral creatures whom He brought into existence?

Here is a *locus* on which the Bible teaching is a unit, a beautiful harmony. The Bible teaches everywhere that God does care, is interested, is friendly. He knows every sparrow's fall; He numbers the hairs of the head; He clothes the fields with their garments of beauty. If God so cares for these creatures, how much more doth He care for you, oh, ye of little faith! He cared for Moses as a babe, and Samuel, and Christ. Jesus stopped in the midst of His heavenly tasks to bless the little children; nay, this was a vital part of His redemptive and worldwide mission. He declared that the angels of God rejoice over *one* sinner that repents. So He cared for Adam and Eve, the ancestors of the human race. The whole Biblical revelation is a unified and co-ordinated *system.*

6. Should anyone ask the old and hackneyed question, "Why did God create moral agents at all, when He knew there was peril of their falling into sin and ruin?" our reply is, that is not a difficulty created by the Bible or by Christian theology. It is inherent in the very constitution of the cosmos. Suppose the Bible had never been written, would it not still be true that God created moral beings with the possibility of sinning and suffering? Or suppose there is no personal Creator, but that Pantheism or Materialism is the true view; is it not still true that the Power, whatever it was, that brought man into being made him a moral personality capable of doing wrong and suffering for it? Would rejection of the Biblical teaching solve the problem? It would not; it would leave it in Cimmerian darkness; and, saddest of all, it would give no hope that the solution will ever be forthcoming.

However, while we cannot resolve every difficulty through Biblical teaching, yet it furnishes the best solution we know, or at least throws more light on the mystery than any other system of thought. In view of the plan of redemption revealed in the Scriptures, we see many gleams of light. God saw that it was better to create moral beings, even though they might sin, so that He had to send His Son to redeem them, than to live in lonely isolation forever and ever, or create an unmoral universe filled with mere automata. For the rest the Bible teaches us to trust God, because, though now we see through a glass darkly, we shall sometime see face to face. You see, the Bible promises a solution of all our problems some day. Skepticism and Agnosticism afford no such hope and comfort.

Why did God make the adventure of creating free moral agents? Because He was not afraid. He knew His plan and its end from the beginning; that His purpose could not be ultimately thwarted; that He could prove Himself master of the situation. In the human world the man who is unwilling to assume any risk and responsibility will never accomplish anything that is stalwart and worth while. Some people do not want to have children; that would involve some responsibility. Some do not want to teach school, or preach the gospel; it might entail some responsibility. Not so with God; He was unafraid. We need not fear; He will carry all the responsibility that belongs to Him; He will not hold us responsible for His creation of moral beings; He will hold us responsible only for the use we make of our moral agency. What a world this is for the making and development of moral heroism, if we will but employ our God-given powers!

7. Let us now take the next step in the historic narrative of Genesis III., the ejection of the unhappy pair from Eden. The reason given for this act on God's part is lest "he take also of the tree of life, and eat, and live forever." Was this mere resentment with God? Surely not. Let us look at its *rationale.* In the cosmos that God had made there was the principle of life, imparting to man perpetual physical life or continuous existence without decay or death. This principle, no doubt, was in the whole natural cosmos, with the one exception of the tree of the knowledge of good and evil. Now this vitalizing principle, though in all nature, was concentrated in one tree, called the tree of life, in the eating of whose fruit the body would be constantly renewed and sustained. Had our first parents and their posterity obeyed God, no doubt, as the human family disseminated itself over the earth, converting it all into an Eden, this life principle, contained seminally and potentially in the tree of life, would have possessed in all fulness the entire natural cosmos, making of every tree a tree of life.

But our ancestors unfortunately sinned, and thus corrupted their natures, bringing misery and shame to themselves. Suppose now they had been permitted in this sinful, unhappy state to eat of the tree of life, what a welter

of good and evil that would have caused! The principle in that tree was a good and holy life principle—how could it have been mixed with the evil in man without ethical "confusion worse confounded?" If God had permitted such a juncture, it would have imparted immortal life to man in his sinful and miserable condition. No; God saw that it would be better to let sin take its natural course—that is, bring death of the body, separation of the soul from it for a time, and then through redemption in Christ bring them together again at the resurrection in a higher organic and glorified union. The ultimate plan that God really carries out in history and redemption must have been predetermined by Him; for God, by virtue of His perfect prescience, can never be surprised. So it was out of mercy more than for a punitive reason that God excluded our sinful parents from the tree of life.

Man was also cast out of the garden because a sinful being like him could not have dwelt in a perfect realm, whether it was physically or ethically perfect. Such an environment would have burned his soul with withering conviction and distress. What would a corrupt man do in heaven? No; man's environment must be in accord with himself. Hence he was ejected from Eden, while the world outside was fitted to his ethical (or unethical) status. This is the meaning of God's curse upon the ground; also upon the serpent, which became the representative and concentrated head of all offensive and harmful creatures in the realm of nature. For that reason there is a natural antipathy between man and the whole reptile world, especially that which is venomous. However, this fallen condition of nature will not always continue; there will eventually come the "restitution of all things," and "all the works of the devil shall be destroyed." In proof we cite Isa. 11:6-9; 1 John 3:8; Rom. 8:18-23; 2 Pet. 12, 13; Rev. 21:1-3, 10. Thus God's plan is complete and organic throughout; no hodge-podge program is set forth in the Bible.

8. A most fascinating subject of investigation is the statement that God "placed at the east of the garden of Eden the Cherubim, and the flame of a sword, which turned every way to keep the way of the tree of life." What does this mean? Is it historical verity? We believe it is. Certainly if the rest of the story admits the supernatural, this is no more difficult to believe than any other miracle. Our explanation is this: All God's dealing with human beings was and is for moral and spiritual discipline and development. For a time it was right and rational that these guardian angels and the flaming sword should be there to warn and remind our first parents; to warn them that they could not go back to their elysium; to remind them of what they had lost by sin. At the very beginning of the human family, when all the principles of congenital relationship and responsibility were to be impressed upon our first parents both in body and soul, was it not worthy of God to give them such an impressive object lesson until it was thoroughly learned and assimilated? If God did act in that way, He acted normally and ethically.

9. However, it is evident that the garden, with the tree of life, the Cherubim and the sword of flame, did not remain long. They disappeared. As the garden is never mentioned in the subsequent narrative except as a memory, we surely are justified in believing that it vanished. Where do we meet it again? In hints and adumbrations in the apocalyptic prophecies of the Old Testament, but only in distinct reality at the close of the Sacred Volume—in the Revelation of St. John, who had a beatific vision of the Paradise of God, with the river and the tree of life. There we have the revelation and promise of the restoration of all things. Thus the first book of the Bible and the last book correlate, accord, and reveal God's plan from the beginning to the end. The Bible must be more than a human Book.

But how is this? It is not so difficult, after all, if we will only avoid two errors: false mysticism and the unhistorical method. The first wants to separate the spiritual and the natural, as if they did not both belong to God's cosmos; the second tries to divorce history and religion, as if God would make a world, start a religious human family upon it somehow, and then give them a religion that was far up in the air instead of right here on the earth in the very stream of human history. These are misinterpretations of the fundamental principles of Christianity, which is a system of realism, not of imagination and ideality. The Bible never dissevers three things—nature, history and religion. Hence it depicts a sane religion, with its feet on the ground; yet in the midst of its practical affairs, its thoughts are often engaged in the contemplation of celestial and eternal verities. It is not the Biblical system that is narrow and one-sided; it is our human systems. No wonder we do not get far in our

spiritual thinking when we cast God's revelation aside, and try to solve impossible problems by our own intellection.

But we return to our thesis: What became of the Edenic garden and the tree of life? Suppose we ask first, What gave to Eden its beauty, perfection and glory? Why, of course the grace and effulgence of God. This glorifying divine power immanent in it made it what it was in its pristine condition. That glory was not necessarily in the essence or material substance of the soil, trees, flowers and fruits, but it glorified that essence. Now, after God's purpose of discipline for our first parents was complete, He simply withdrew that gracious, glorifying presence from the garden and all its natural objects, just as He had withdrawn His heavenly grace from the beings who had sinned. In withdrawing His glorifying grace from the material substance of the garden, He did not withdraw the substance itself, but left it there minus its radiant beauty; then it was like all the rest of the earth, so that even its site was soon lost and forgotten.

Here we must distinguish between substance and the divine power which glorifies substance. Have you seen a converted person whose face was radiant with the divine grace within him? Have you seen the same man after he had backslidden and fallen into sin again? Did you note the difference even in his facial expression? God's glorifying grace had been withdrawn from him, and his physiognomy was altered.

But if God's glorifying grace and love were withdrawn from the garden of Eden, they were not destroyed. God's attributes still remained intact and perfect. Therefore, as we have said, they again appear to the Apostle John in his apocalyptic vision. He is permitted to look into heavenly realities, and beholds the glorifying divine power in the Paradise of God. Not only so, but he saw the New Jerusalem, with its tree and river of life descending from God out of heaven, for the purpose of re-glorifying the cosmos and re-imparadising the world. All this comes about, as we will see if we note closely, through the mediation of the Lamb, who was "slain from the foundation of the world" in God's eternal decree, and historically slain on Calvary. By His incarnation, perfect obedience, sacrificial death, resurrection, ascension and glorification He has redeemed mankind and made possible the restoration of nature. Thus when man's body is restored to him in the resurrection, he will live in a restored cosmos. Then the "new heavens and the new earth wherein dwelleth righteousness" will be a blessed reality.

A most interesting speculative question (it has its practical value in that it may afford some satisfaction to the inquiring mind) is this: Was the tree of life in John's vision a *literal* tree, as was the tree of life in the historic garden of Eden? We reply, it is not necessary to entertain such a view. The book of revelation belongs to the prophetic and apocalyptic literature of the Bible, and therefore must be largely interpreted as symbolical. On the face of it, much of its language is tropical. With thinkers and Bible students this is patent, and need not be argued. Therefore John may have been permitted to look into spiritual realities under the form of imagery. Thus the tree of life in the New Jerusalem may simply have pictured that divine grace which was withdrawn from the original tree, but which will return to fill and glorify nature again with the vital principle which will sustain man's glorified body throughout its immortal destiny.

If St. John's representations of the New Jerusalem are figurative, its wonderful symbolism might be interpreted in this way: The foundation stones would mean the solid and enduring basis of the spiritual realm in eternal verity; the jasper walls, protection from all evil and exclusion of all sin; the golden streets, the preciousness of our spiritual possessions; the open gates of pearl, the continuous welcome to all true believers; the river and tree of life, the continual flow of joyous existence from God; the crystal sea, perfect knowledge of innermost truth and reality; the throne of God, His eternal sovereignty and dominion.

Yet we are going a step further, and that, too, without losing our way in mystic speculation, or parting with the realism of Biblical teaching. Making use of the latest science, especially in the department of physics and chemistry, we may find that, after all, it is not necessary to dissolve the tree of life which John beheld, into mere symbolism. Of course, if the tree is literal, the other parts of the New Jerusalem—the jasper walls, the gates of pearl, the streets of gold, etc.—must be literal as well.

What is the best speculative hypothesis of physical science today? That there is a universal ether, the primordial material out of which all ponderable substances have been formed. It is the basis of all material things; the sub-stratum and substance of all material substances. It is so fine, ethereal, mobile,

ductile and elastic that the orbs of all the systems can move through it, no matter what their velocity, without friction. Yet in its totality it is so powerful that it is the basis of the attraction of gravitation, holding all the stars and planets in their orbits. If it should be said that this is only wild speculation, we reply that science cannot dispense with belief in such an ether; it can account for nothing without it. With science there must be such an elemental substance, the sub-stratum of all palpable material. You cannot explain light, heat, electricity, and gravitation without it. With it you can explain many things in physical science that are otherwise inexplicable.

The ether is the primordial material which God made. It was homogeneous, continuous, atomless, perfectly ductile, yet quiescent. Had there been no external power to set it in motion, it would have been motionless and impalpable forever. So God must have given it its original motion, and injected into it its force, just as He must have brought it into reality or existence. The latest speculative science says that the ether was set in motion in certain localities by the Power that made it, by producing whirls or vortice-rings, which formed electrons; these combined into atoms of divers kinds; the atoms combined into molecules of vast variety, thus forming the numerous kinds of palpable substances, such as air, water, lime, and all the rest. Thus all the heavenly bodies were formed. Not all the ether was thrown into vortices, but only those portions from which palpable and ponderable things have been formed, while the rest of space—that is, all the interspaces not occupied by stars, planets, comets, etc.—is occupied by the original imponderable ether.

If science has proved anything, it has proved that there are forms of matter which are so mobile and ethereal that they almost bridge the gulf between material and mental substances—at all events, here is where mind and matter meet, integrate and correlate, and thus mind or spirit is connected with palpable material.

If, now, there is any basis of truth in the latest inductions of physical science—and we are disposed to accept them until something better and more adequate has been proposed—may it not be that St. John saw a real literal New Jerusalem, whose material was composed of the original glorious ether or substance which God made, and which the natural eye cannot behold, but which can be seen only when God imparts to man the beatific vision, the power of seeing "face to face"? May there not, therefore, be a real Paradise of God somewhere in the universe, with a real river and tree of life, a real crystal sea, a real throne of dominion, all of it concreted and organized from the glorious, beautiful, marvelous, coherent substance which came originally from the divine creative hand? John saw the New Jerusalem descending from God out of heaven to be established here on earth, where it said God would make His tabernacle among men, and would be their God forever and ever. What can this mean but that the glorious primordial material will be the means through which God will glorify the cosmos again, and bring it back to its pristine beauty and perfection, with the power and grace that come through the redemptive process in Jesus Christ? In this way, at all events, the Biblical system is seen to be coherent, unified, historical. True, by this view the end will be apocalyptic, but if there ever is to be a judgment, a last day, a perfect establishment of the reign of righteousness, it must be of that character, and therefore the coming apocalypse will be just as historical, and thus just as real, as were the experiences of our first parents in the first Paradise.

Just one word more. The scientific theory of matter here propounded will help us to understand the nature of the resurrected and glorified body. Paul went so far as to call it a "spiritual" (*pneumatikon*) body, which must mean that the resurrected and glorified body will be composed of so fine and ethereal a form of substance as to be almost like spiritual substance, and therefore perfectly responsive and pliant to every movement of the soul. The apostle could not have meant that the body would be the same substance as the spirit, or the spirit itself, for that would render absurd everything that he had said about the *resurrection* of the body. The spirit would need no resurrection, and it would be the height of inconsistency to suppose that God would raise a material body from the grave, and then convert it into spiritual substance. However, if He raises the body from the dead, changes its form into something like the original glorious material out of which all palpable material was formed, and organizes it about the redeemed and purified soul, you have a beautifully consistent scheme, bringing the Bible and science into real and truly sublime accord.

Let no suspicion arise that we mean, by this method of Biblical interpretation, to obliterate or even to blur the distinction be-

tween mind and matter, between material and spiritual substances. No; they are distinct substances and entities, and each retains forever its *idiomata*. Mind is not sublimated matter. The universal ether, however refined and exalted, is created material substance. God is the absolute and eternal Spirit, who brought the ether into being, developed it as has been indicated, and when He desired to make the mind (*psuche* or *pneuma,* as you please) of man, He created it a *psychical* entity similar to His own spiritual essence, but so constituted that it would have perfect congeniality with the physical organism He had prepared for it. Yet the human soul was the ultimate end in God's mind in the making of man; therefor the *corpus* was previously so created, framed and endued that it would fit perfectly the needs of the precious and immortal psychical agent with which it was to be joined. Thus there was a perfect union, communion and interaction between soul and body, between mind and matter, but there was no consubstantiation. And in the resurrection this beautiful conjunction will be restored and still further sublimated.

Our conclusion is that the historical view of the Biblical revelation makes it a consistent and unified plan from beginning to end; that this fact is a cogent argument in favor of the historical interpretation; that this conception affords an adequate explanation of origins, means employed, and destinies to be attained; that all other views create insuperable difficulties, and offer no adequate explanations. The realistic Biblical interpretation also affords the positive assurance that Paradise lost will be more than regained when the "new heavens and the new earth" shall appear, and that it will be an actual, concrete restitution, not a mythical, legendary, allegorical or mystical one.

The Bible–Is it an Evolution or an Inspiration?

By W. B. Riley, D.D., Minneapolis, Minnesota

2 Timothy 3:16

THE supreme question for the 20th Century student is this: "The Bible, is it an evolution or an inspiration?" Since this question is fundamental in my profession, and its answer affects the very life of Christianity itself, I claim at once an inalienable right and a comparative fitness for its discussion.

"New" theologians are now writing books on "The Religion of a Mature Mind"; "The Mature Man's Difficulties with His Bible" etc., and it may be conceded by them that forty consecutive years of Bible study on the part of even a conservative ought to result in some mature opinions, and certainly since the very question is basal to conservatism, the orthodox have a right to discuss it.

The inspiration of the Bible is, of course, "the traditional view." That too-common teacher-custom of speaking contemptuously of "the traditional view" is as unwarranted as superficial. As Dr. John Urquhart said, "The Copernican theory of the motions of the heavenly bodies has become the traditional view." Is it any the less true on that account? "That it is the traditional view may be regarded on the contrary as something in its favor. It could hardly have endured so long, under the close and continued inspection of modern science, unless it had much to support it". This traditional view of the Scriptures has been the subject of the closest scrutiny, of the most careful investigation, of the most continuous and even vicious assault; and yet it stands as a veritable Gibraltar against which "modernism" marshals its increasing forces to little avail.

In order to answer this question, however, we must consider both the inspirational and evolutionary claims.

The Theory of Evolution

When Charles Darwin first exploited the modern theory of evolution, men little dreamed the lengths to which his hypothesis would be pushed. It is very doubtful if it was supposed even by him to have reference to anything more than the original existence and development of animal life.

Science is specific and limited; philosophy on the contrary is as indefinite and unlimited as its author cares to make it.

As an investigator, Darwin may be called a scientist; as a philosopher, he was most unscientific.

The theory of evolution itself is an assumption, not a science. It is impossible for

one to read the Standard Dictionary definition of science—"knowledge gained and verified by exact observation and correct thinking, especially as made clear, formulated and arranged in a rational system"—and Darwin's writings, without realizing the remote remove of the one from the other. For instance: 800 times, in a single production, Darwin says "We may well suppose". How strange to call an unlimited series of suppositions a science. Certainly Louis Pasteur had occasion for his statement, "Theories come into our laboratory by the bushel. When they have served their purpose they are thrown out of the window". Had he kept in mind Darwin's speculations, he might have changed his speech in the matter of measure, saying, "Theories come into our laboratory by the ton".

This has always been true of the scientific laboratory, and the dump-heap of theoretical refuse holds some strange suppositions. It is not so long ago since Van Helmont, a celebrated alchemist, taught that "the smells which arise from the bottom of morasses produce frogs, slugs, leeches and other things".

When Sir Thomas Browne expressed doubt as to whether mice were bred of putrefaction a famous scientist, Sir Alexander Ross, hotly replied, "So may he doubt whether in cheese and timber, worms are generated; or if beetles and wasps in cows' dung; or if butterflies, locusts, grasshoppers, shell-fish, snails, eels, and such like, be procreated of putrid matter, which is apt to receive the form of that creature to which it is by formative power disposed. To question this is to question reason, sense and experience. If he doubts this, let him go to Egypt and there he will find the fields swarming with mice, begot of the mud of Nylus". I haven't a doubt that the college students who sat at the feet of Prof. Ross believed that he had utterly demolished not only Sir Thomas Browne, but the first chapter of Genesis, by that statement and in fact he had as good a foundation for his statement as Darwin has ever yet presented for his *Origin of Species*.

No less an authority than Ernst Haeckel, the infidel instructor of Jena, thinks that "in the second half of the 19th century, the science of evolution attained to a perfect clearness and a universal application". Haeckel's speech is with forethought. He doesn't propose to limit this theory to animal existence and evolution, but to apply it at every point of human thought, including at once the Scriptures and involving even the Christ of God.

In the realm of Scripture, this theory is a pure speculation. If concerning the origin of species Mr. Darwin was led to remark as many as 800 times "We may well suppose", the application of this theory to the origin and growth of the Bible is "supposition" raised to the nth degree. Denying alike the age and authorship of the Old and New Testament books, the evolutionists "assume" another age; "assume" other authors; "assume" compositions; "assume" accretions; "assume" additions, translations, transpositions, improvements, evolutions. The recurrent phrase, "Thus saith the Lord" of the Scriptures, is equalled and overmatched by the repeated "We may well suppose" of the new school.

There is a principle in education upon which I observed, while a student, that explains the growth and popularity of modern skepticism. It is this: that student whose memory is most retentive is always regarded by his professor as the brilliant pupil, and often on that very account advised to "specialize in some science"; but one would need only to consult the consensus of class opinion to discover that his fellow-students seldom hold the judgment and reasoning powers of such a pupil in any considerable esteem. His teacher and text book provide him all his opinions. He is like a sponge that absorbs easily and leaks under the lightest pressure, but no change whatever takes place in the opinion he takes in on the one side and passes out on the other. He is an intellectual parrot! With apologies to the exception who is capable of personal thinking, he is prime material for a school professor, but is non-dependable as a philosopher and equally non-reliable as a scientist.

No less an authority than Mark Hopkins, the great educator, said, "Men who are most reliable in observing facts are often least so in drawing inferences". Let me give a single illustration in proof of this. Dr. John A. Rice has recently been forced from the presidency of the Southern Methodist University at Ft. Worth, on account of his skeptical teachings. In his book on "The Old Testament in the Life of To-day", he states what he has picked up from somebody's pen, namely, "That the book of Deuteronomy was not written until the 8th century before Christ" and he attempts to explain the reason for writing it in this language: "During this period when the old Canaanitish cults were flourishing, reinforced by Assyrian ideas and customs, the book of Deuteronomy was written to offset the current evils of the day. It was the joint

product of the prophet and the priest, with the prophet in the ascendency; it was written and laid aside in the Temple where it was discovered in 621 B.C."

How illuminating! Can anybody imagine such a fool as was the author of that book? To produce such a volume, at a time of such need, at such an enormous expense of time and pains, to meet an exigency; and then lay it up in the Temple and leave it, and go your way to your grave and perhaps sleep the sleep of the dead for 200 years before your book was even discovered! The brilliance of such a supposition ought to impress any man with Rice's scholarship, and for that matter with the scholarship of the Wellhausen school from which that poor sponge absorbed his suggestion!

There is only one possible explanation of the attempt to apply the evolution theory to the origin and growth of the Bible—that is found in an indisputable fact, namely,

This theory is the conception and expression of skepticism, not science. It is well known that it originated with unbelievers. Darwin was an unbeliever; Spencer was a skeptic; Huxley was an agnostic; Haeckel was an atheist, who called himself a monist. Not a single one of these men was ever famed as a Bible student. Not a one of them ever made a profession of the Christian faith. When they touch upon the subject of religion at all, they prove their contempt for it. Haeckel reveals his utter antagonism to Christianity again and again. To him the Christian faith was a "superstition" and adoption of it was "stupidity". He says, "Never will our government improve until it casts off the fetters of the church". And again, "The climax of the opposition to modern education and its foundation, advanced natural philosophy, is reached, of course, in the church".

It is not unnatural therefore that young men and women taught by such teachers, taking into the very lungs of their intellects the atmosphere of such text books as they produced, should turn out liberalists, free-thinkers, monists, infidels, atheists! Like begets like. If the colleges and universities of this land had, in a solemn convocation, deliberately decided to extinguish the Bible, annihilate Christianity and introduce a reign of intellectual and moral terror, they need not have changed their educational methods one whit. The election of these infidels as the leaders of thought, and the adoption of text books based upon their unbelieving philosophy, and the stressing of their so-called science as against the Scriptures, is the exact course to be taken in effecting such an end, and if the present teaching and text books are continued, Christianity will almost as completely perish from our land as it has from the soil that sprouted it! And the paganism of the Arab of Judea, and the savagery of the Turk of Palestine will be equalled if not exceeded by the coming American citizen! The fact that it keeps the Occidental dress as the Germans do, and a veneer of manners, will in no wise save our morals nor lend any conceivable escape from that savagery which produced the late World War, the war for which a single man—Nietsche, the ablest exponent of evolution yet produced—was most responsible. "When the foundations are removed what shall the righteous do?"

But I appeal to your reason rather than to your fears, and so I ask your attention next to

The Claim of Inspiration

on the contention of the text, "All Scripture is inspired of God".

That contention has back of it the clear claims of the Bible itself. Every prophet professes to record what he received from God. The New Testament writers were equally explicit in their contention of divine authority for what they said. The Old Testament claimed that word and thought alike were given of God. God was with Moses' mouth (Ex. 4:10-12) and taught him what he should say. God was in David's tongue (2 Sam. 23:1-2) imparting speech. God put His testimony into Jeremiah's mouth (Jer. 1:6-9). Peter said, "No prophecy ever came by the will of man". Paul contended that both the thoughts and words in which he expressed himself were alike inspired (1 Cor. 2:12, 13). Jesus said of His speech, "The Father gave me a commandment, what I should say and what I should speak".

The modernist's opposition to the verbal inspiration of the Bible is another proof of their defective mental processes. Dr. Kuyper has wisely said, "You can as easily have music without notes or Mathematics without figures as thought without words!" People sometimes say, "A penny for your thoughts". If they have not taken the form of words, they are not worth it. The only thoughts that have ever been regarded as of sufficient importance to record had first to take the form of words, and that theory of the inspiration of

the Bible which accords divinity to the thoughts and denies it to the language in which they are clothed, is as illogical as unscriptural, as unscientific as superficial. He who disregards the claim of inspiration made by the Bible, in that very denial abolishes the Book itself. Often as Mr. Darwin said of his speculations, "We may well suppose", oftener yet do the scriptures affirm, "This is the word of the Lord".

If one say that the contention for the authority of the Bible on the basis of its self-assertion is reasoning in a circle, it is sufficient to answer "We take the testimony of a man for himself, provided his testimony on all other matters is true" and to this test we are perfectly willing to have the Bible subjected. If what it has to say on other subjects is certified by the centuries of human experience and observation, why deny or even doubt its assertions concerning its own character.

Again, It has beneath it the buttressing walls of Bible history. This book is not a novelty. Its latest utterances wear the ermined majesty of millenniums. Its every page has been exposed to any and every investigator, friend or foe, for thousands of years, and in all cases where unbelieving prejudice did not exceed that of Pilate, candid men have been compelled to say, "We find no fault in it".

The testimony popularly borne against the Pentateuch is a deception. The denial of the historicity of the Old Testament events, in the name of science, is nothing short of traduction of science itself. For full fifty years every turn of the archaeological spade has proven the moral dishonesty and scientific inaccuracy of Bible opponents. They once denied that Moses could write the Pentateuch, saying that writing did not exist in Moses' day. Then archaeology brought up the Laws of Hammurabi, antedating Moses by 500 to 1,000 years. Defeated at that point, they shortly turned about and denied Moses himself, questioning whether such a man ever lived. Once more the turn of the spade put them to confusion, and brought out of the ancient archives of the earth itself the very name of the man whose existence they had disputed.

And now the latest dodge of this indigenous infidelity is to insist that while Moses wrote some portions of the Pentateuch, there were many other writers who contributed, and the Pentateuch is only a composite, all of which they claim on the basis of "style" traced through the intricacies of the text, assigning to one man every portion where the word "Yahveh" appears, and giving the author of that part as "J"; and wherever Elohim is found, they affirm a second author and call him "E"; and wherever anything priestly appears they put down "P" for a third author, etc.

When 4,000 years from now the living critics exhume the First Baptist Church and find my library, they will take my books and prove that they are composites. Wherever I speak of God, they will find one author and name him "G"; wherever I speak of the Heavenly Father, they will find another author and call him "H. F."; wherever I call him Lord, they will find a third author and name him "L" and wherever I speak of Christ, they will name a fourth author "C"; and they will have the exact same basis to prove that my books were produced by four men that they have applied to the development of the composite theory of the Pentateuch.

The persistence of these men, in the face of rebuffs received from facts unearthed by archaeology, almost proves a predetermined infidelity. They once denied the historical existence of any such four kings as were reported to have captured Lot, but archaeology uncovered the entire quartette. They once denied that bricks could be made without straw, but Prof. Coburn went to Egypt and dug and carried away, with his own hands, bricks proving absolutely the use of straw at first, stubble later, and finally roots and sticks.

The attempt is even yet made to deny the Exodus of Israel from Egypt and the migration of that nation into Canaan; but a tablet of the time of Meneptah II, the Pharaoh of the Exodus, bearing the name of "Israel" is a secular testimony to Sacred Writ. They have exhumed portraits of the kind of Canaanitish soldiers that disputed with Joshua the occupation of the Promised Land.

They once denied that there was any such a king as Belshazzar reigning in Daniel's day, but later the testimony of the rocks told the story of Nabonidus, the real king, and of Belshazzar, the coregent son.

In fact, one can multiply these instances to an extent that only the unwilling will remain unbelieving.

Prof. Ira Price, of the University of Chicago, a student of Semitic languages and an archaeologist of world fame, after rehearsing instance upon instance, concludes, "These records, chiseled in adamantine volumes,

stamped in imperishable clay, painted in the darkness of the tombs, or cut on mountain side, bring impartial, unimpeachable and conclusive proof of the veracity of the Old Testament".

Before I pass from this subject, however, I must make mention of another, namely, the notion that our text is unclean, corrupt, by compilations, transcriptions, translations, etc.

The indictment involves an exploded falsehood. Not only were these books given direct to man from God, written down immediately upon their receipt by the man who received the revelation, but the law of the Scribes forbade any change whatever in the process of copying, and from time immemorial, demanded the painstaking in handling the text that proves as positively the Divine preservation as the text itself positively asserts the Divine inspiration. The slightest defects in a synagog roll vitiated the same. Even the blurring of letters brought about by the reverent kissing of the opening and closing words of the portion to be read, condemned a document. They not only took the utmost pains in transcribing what was said, they had to make the letters exactly the same in size and character; the lines the same in length. In fact, one manuscript had to be a facsimile reproduction of the original. So careful were these copyists that they counted the words and letters, the points and accents, chapter by chapter, through the entire volume, and like a modern accountant, effected a "trial balance" for every page and line of the book. This rendered false translations, interpolations, accretions, subtractions, impossible. It remained the special privilege of the skeptical Jehoiakim among the ancients, and Prof. Kent among the moderns—to take away from the Bible and thereby effect the sacrilege of attempted substitution.

Concerning the New Testament, the case of Divinity in origin and preservation is stronger still. Harnack, the destructive critic, has to consent that the four Gospels belong to the first Century, and that the book of the Acts is a companion piece. Paul looms too large in history for any intelligent man to dispute either his existence or his authorship; and as for John and the Revelation, we have the writings of his disciples extant, witnessing alike to his personality and his production.

Its enemies themselves being witnesses, there is not a New Testament book nor yet a New Testament author named, whose inspiration has been successfully disputed.

The claim of inspiration has around about it the body of Christ—The Church. That institution must be accounted for, and the Bible alone provides an explanation. Its 20 centuries of challenging, conquering history demand interpretation.

As Arthur Pierson said, "The little army of Jesus with no badges or banner, no weapon but truth, and no force but persuasion, in the face of the fearful persecutions grew mightier year by year. The blood of the martyrs was the seed of the new churches and fell, like fertilizing dew, on a barren soil. . . The gospel overcame evil with good. Gathering strength like volcanic fires beneath the surface, it heaved social life like an earthquake bringing to the dust its palaces of iniquity and its thrones of regal wrong."

Walter Rausenbusch, a destructive critic, says of it, "It has lifted woman to equality and companionship with man; secured the sanctity and stability of marriage; changed parental despotism to parental service; eliminated unnatural vice; the abandonment of children, blood revenge, and the robbery of the shipwrecked from the customs of Christian nations. It has abolished slavery, mitigated war, covered all lands with a network of charities to uplift the poor and the fallen, fostered the institutions of education, aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout human life. It has done all that and vastly more", and if you ask "How?" the answer is to be found in a single sentence and the only sentence that has any meaning whatever, namely: "It has given the world a Bible", and out of that Book has blossomed every blessing, personal, social or national, known to man.

Who can believe that such streams will flow from an uninspired fountain?

But I turn from this question to

The Weight of Evidence

confidently affirming that it is with the claims of inspiration and against the theory of evolution.

The conceptions of the Bible favor inspiration vs. evolution. In evolution, we commence with the monad and propose to end with the superman. I beg pardon, let me be up-to-date—we begin with an electron and propose to finish with a Weismann. In the intellectual realm, we commence with the primitive thought of an ape, and progress to the scientific attainments of a Chicago University pro-

fessor. Personally, I am willing to concede with them there may be progress between these two points worthy to be named "evolution".

But I must turn about to call attention to the fact that the Bible no more commences with an ape idea than it ends with a Chicago University professors' conclusions.

On the other hand, the Bible begins and ends on a plane so lofty that only inspiration can explain the height to which it rises or the flight in which it is sustained.

Take, for instance, the opening sentence of the Bible—"In the beginning God created the heaven and the earth". Nothing more true, nothing more majestic, nothing more lofty has ever found expression in human speech. Joseph Parker says, "As a mere sentence, it cannot be exceeded in grandeur. As a conjecture, no addition can be made to its sublimity. As a true voice from eternity, it cannot be charged with apology or incertitude". The candid consideration of this opening sentence of the Bible, its antiquity considered, would convince any unprejudiced student that it was "the Word of God" and not of man; the acme of inspiration and not the electron of evolution!

The anticipations of the Bible positively prove inspiration vs. evolution. A. J. Gordon said, "Prophecy is the mould of history". If so, we have in prophetic fulfilments a scientific demonstration of inspiration. Here we come upon a wealth of argument the weight of which is irresistible as would be an avalanche sweeping the sides of Mt. Everest.

The comparatively minor sentences of prophecy that majored in history, who can measure? Noah received from God a prophecy, "Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem and Canaan shall be his servant". That prophecy was not only literally fulfilled, but to this day holds at every point. In the book of Deuteronomy we read of Israel, "Ye shall be plucked from the land. The Lord shall scatter you among all people. Among these nations thou shalt find no ease". Every man who knows aught of the Jew knows that that prophecy finds in history a literal fulfillment.

Zephaniah wrote, "I will make Nineveh a desolation". The words find literal fulfillment. Of the city of Babylon, in the day of its surpassing glory, it was written, "Babylon shall become heaps. Wild beasts of the island shall dwell there and owls. It shall be no more inhabitated forever", and it has taken place even as promised. Jesus looked on Jerusalem and declared its coming destruction. Descending to very minutae of speech, He said, "Not one stone of the temple shall be left upon another". Forty years later it was so! Daniel in the second chapter of his book prophesied all outline of history, from which 27 centuries have departed in no particular!

But to show how the prophets could express even the very particulars of an incident, remind yourself of Zachariah's statement concerning the Christ who was to come, "He shall ride into Jerusalem upon a colt, the foal of an ass"—a sentence that waited 700 years for its fulfillment and at the end of that time saw the last word of the assertion realized.

Time and space forbid that I attempt the exhaustion of this source of witnesses, but to show how potent is the argument, only remember that prophecies concerning the Christ begin in the 3rd chapter of Genesis and conclude with the 22nd of Revelation, and only those have failed to find the forms of history that remain for certain fulfillment. "The seed of woman" was to bruise the serpent's head; a Virgin was to "conceive and bear a son"; "His name was to be called Immanuel"; He was to be a child born; "a son given"; "a Counsellor"; "A Mighty God"; "A Prince of Peace"; "an Everlasting Father"; "the lily of the valley"; "the rose of Sharon"; "the Branch"; "The Lord our righteousness"; "the man of God's right hand"; "the man of sorrows and acquainted with grief;" "the son of Abraham"; "son of David"; "Son of Man"; "Son of God"; "King of the Jews"; "King of Israel"; "Lord of Lords"; "Second man"; "the last Adam"; "the first and the last"; "the beginning and the ending"; "the way, the truth and the life"; "the Light of the World"—and such He is, and such He was, and such He will ever remain.

It was prophesied that He would lay down His life for the people, but it was also prophesied that on the third day He should rise again. It was prophesied that He should ascend into the heavens. All those prophecies were long since converted into history.

What other religion can point to such proofs of its divinity? What other Book can bring such a certificate of its inspiration?

The total character of the Book demands inspiration vs. evolution. I have spoken of *The Book,* and such it is. Some one says, "No, it is a library! It is 66 books"? Yes! "written by 40 authors"? Yes! "Produced in a period equalling if not exceeding 1500 years"? Yes! "By men, many of whom never met each other or heard one of another"? Yes. And yet we find it *one* book. The unity of the Scripture is an evidence of its divinity. Its authors lived in different countries; were affected by different circumstances; spoke different languages; employed diversities of literary style; represented all grades of culture, and yet from Moses to Malachi, the Old Testament moves without a break, and from Matthew to Revelation, the New proceeds without an hiatus. Not one of the 66 is in conflict with another. Yea, more, not one of the 66 but produces an essential part of the glorious whole and so fits what he has to say into the consummation, as to complete and perfect it.

Some one has said, "The Old Testament is patent in the New, and the New it latent in the Old", and yet there is every evidence that "while there is no collision between the writers, neither is there any evidence of collusion."

I cannot help contrasting all this with my recent reading in the realm of "assured knowledge", "certified science", for I have just been reading Darwin, Weismann, LaMarck, Mendel, Haeckel, and others. No two of them are in agreement. While they hold in a general way to a basal theory, at every single point where they attempt its explanation, they part company. The reason is not far to seek! These uninspired men are dealing in a series of "suppositions", while the Biblical writers are themselves the subjects of inspiration. Their speech is the model of the centuries; their themes are the most lofty; their discussions the most intelligent; their conclusions the most unanswerable.

The proposal of Mr. H. G. Wells to provide a new Bible will produce in the thinking world only derision and scorn. Men know that our Bible cannot be improved upon. Yea, better, they know full well it will never again be equalled. The great Joseph Parker sanely asked, "Can any man add one true line to the moral or spiritual code of the Scripture? Can any man publish an appendix of omitted morals? Can any man add to the tender balms and solaces provided in the Bible for broken hearts and wounded spirits?"

Is there a point at which you can provide a solitary jot or tittle to its teaching that would prove to the world of profit? If not, why make a mock of the master-piece of the ages? If not, why neglect the Book of books? If not, why shut the ears against sentences that are so clearly from God? If not, why sit at the feet of men and permit them, in your presence, to scorn its evident divinity? If not, why not accept it as the basis for life building, as the Pole Star for life's direction, and as the source of information concerning the life that is to come?

The Riddle of Spiritism

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XIII—Ancient Classical and Early Ecclesiastical History

BOTH Bible history and the phenomena of spiritism find a measure of support in ancient classical and ecclesaistical history. The account given 585 B.C. by Herodotus concerning Periander's consultation of "the oracle of the dead" to obtain a message from his wife, Melissa, whom he had murdered, is a case in point.

Periander sent messengers to the Thesprotians on the River Acheron to consult the oracle of the dead concerning a deposit made by a stranger. Melissa, having appeared, said she would neither make it known nor tell in what place the deposit lay, because she was cold and naked. But after complying with certain conditions and sending a second time, the spirit or phantom of Melissa told where she had laid the stranger's deposit. The medium's message from Melissa to Periander disclosed other facts known to be true, and Periander was convinced that the message must have been from his dead wife. Herodotus, B.V.C. 92-97, B.C. 50.

It thus appears that essentially the medium spiritism of 500 years before the Christian era was the same as is practiced at the present time.

The case of Crœsus, King of Lydia, appears to be well authenticated. Crœsus wished to know if the oracles could be depended upon. He proposed a test question that he felt only

supernatural power could correctly answer. Sending messengers to seven different oracles (whose names Herodotus gives,) Crœsus commanded them to inquire at a given hour on a given day what the King of Lydia was at that moment doing.

To make the test so thorough that there could be no doubt, the King set himself to doing a most improbable thing. He went into his kitchen, and boiled together the flesh of a lamb and of a tortoise in a brazen cauldron, on which he placed a brazen lid. The oracle of Amphiaraus, we are told, answered correctly; the answer, however, is not recorded. But when the oracle at Dephi was questioned, it replied thus:

The number of the sand of the sea, and the measure of the sea I know,
The dumb I understand, and him that has not learned to speak I hear.
The saviour to my soul hath come of a hard-skinned tortoise
Boiled in a cauldron of brass, together with the flesh of lambs.
Beneath which brass is spread, and which with brass is covered.

As would be expected, Crœsus became a believer. Subsequently, however, he consulted this same medium at Delphi, asking if he should make war against Cyrus; the outcome in following the oracle proved most disastrous.

It is well to note that while mediums often speak correctly of things in the past and in the present, their replies to questions as to the future are oftener than otherwise not to be depended upon.

As is well known, the early ecclesiastical writers, who certainly were intelligent observers, assumed as an unquestioned fact the agency of demons in the Pagan oracles and rites.

Porphyry, the skeptic of the third century, to whom reference was made early in our discussion, wrote thus to the Egyptian priest, Anebo:

There are some who suppose that there is a certain obedient genus of demons which is naturally fraudulent, omniform, and various, and which assume the appearance of gods and demons and the souls of the deceased, and that through these everything which appears to be either good or evil is affected.

By the contrary kind of demons all prestidigious effects are produced. They constantly cause apparitions and spectral appearances, skillful, by deceptions which excite amazement, to impose upon men. It is their very nature to lie, because they wish to be considered gods, and the presiding power among them to be taken for the supreme god. (See Porphyry and Eusebius,—Apocatastasis.)

Cyprian of Carthage in his treatise, *The Vanity of Idols,* when speaking of the evils of spirit manifestations, offers this warning:

These spirits are always mixing falsehood with truth: they disturb the life of men, disquiet the slumbers, terrify the minds, break their health, excite diseases, nor have they any other desire than to call men away from God, turn them from the knowledge of the true religion to superstition and to turn them from the understanding of the true religion, to superstition with respect to themselves: and since they themselves are under punishment (they wish) to seek for themselves companions in punishment whom they may by their misguidance make sharers in their crime. The only remedy from them is when their own mischief ceases.

Clement of Alexandria when writing of heathen oracles has this to say:

It is evident, since they are demoniac spirits that they know some things both more quickly and more perfectly (than men); for they are not retarded in their learning by the heaviness of a body. And therefore, they, being spirits, know without delay and without difficulty what physicians attain after a long time and by much labour. It is not wonderful, therefore, if they know somewhat more than men do; but this is to be observed, that what they know they do not employ for the salvation of souls, but for the deception of them, that by means of it they may indoctrinate them in the worship of false religion.

A quotation from Sozomen shows how thoroughly he believed that there was an agency in the heathen oracles that was supernatural and demoniacal. Speaking of Licinius when about to make war with Constantine, Sozomen says that Licinius consulted the oracle of Apollo Didymus of Miletus concerning the result of the war, and received an answer from the demon couched in words from Homer.

XIV—Bible Miracles and Spirit Phenomena

Some of the Bible miracles and some of the unexplained phenomena of spiritism appear to be in such agreement that each affords support for the other.

One of the most common sensations at the seance is what seems to be air in motion, which doubtless is almost always a trick of mediums and their assistants. But this medium phenomenon reminds one of the tempest that wrecked the house of Job, and of the evil spirit that occasioned that wind. Job 1:12,19. And one is also reminded of what took place on the day of Pentecost when "there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting." Acts 2:2.

And a breath of wind felt in the darkened rooms is one of the phenomena of spiritism. But are we sure that it always is a deceit? One case in the hundred, possibly, may be genuine and unaccounted for on natural grounds.

One may be amused when Mr. Horne and others speak of being lifted and carried from one place to another; but what is to be said of Elijah's departure from the earth, 2 Kings 2:11; and of Ezekiel's levitation, Ezek. 3:12, 14, and of Philip's departure from one place and his appearance in another? Acts 10:39, 40.

And it will be remembered that on one occasion the people rose up against Christ and led Him unto the brow of the hill to cast Him down headlong, but He suddenly disappeared from their midst and went on His way. Luke 4:28-30. At another time after His resurrection we read: "And their eyes were opened, and they knew Him; and He vanished out of their sight." Luke 24:31.

Mrs. Honey testified that she sometimes felt the house shake and vibrate "in such a fashion that no machinery can have produced the result." This reminds one of what took place when Peter and John were brought before the Jewish Council: "the place was shaken when they were assembled." Acts 4:31.

The manifestation of hands is a common occurrence at the spiritualistic seance. If, therefore, spiritists say they have seen these hands and that their touch is felt, and if investigators fail in discovering anything fraudulent, and if spiritists affirm that they themselves cannot explain the mystery, then may not one with propriety open his Bible and say this hand phenomena is not impossible. For according to the Bible record it was the hand of some one from the invisible world that touched the hollow of Jacob's thigh and put it out of joint. Gen. 32:25. In the Book of Jeremiah is this reading: "Then Jehovah put forth his hand and touched my mouth." Jer. 1:9. A hand with a book upon it was seen by Ezekiel when no human being was near him. Ezek. 2:2,9. This same prophet speaking of another experience says: "And he put forth the form of a hand and took me by the lock of my head." Ezek. 8:3. The following is a reading from the Book of Daniel:

"In the same hour came forth fingers of a man's hand, and wrote upon the plaster of the wall; and the king saw the part of the hand that wrote." Dan. 5:5. It would seem, therefore, even if in ninety-nine cases in the hundred they are spook hands or slight hands that touch the visitor, that there may be the possibility of one genuine touch from the invisible spirit world. The possibility of such a phenomenon no one who studies his Bible can doubt, and in all fairness can any one deny the possibility in the seance chamber when confronted with the testimony already presented?

The flashing of lights in the darkened room of the medium, ninety-nine cases in the hundred may be by mechanical contrivances. But may there not be a genuine supernatural light in the hundredth case? At least, the Bible student continually finds the record of the appearance of lights and fires accompanying spiritual manifestations. "I beheld, and lo a likeness in the appearance of a fire" (Ezek. 8:3), and "tongues as of fire settle on the Apostles on the day of Pentecost." Acts, 2:3.

The strange lights and fires in the chamber of the spiritist do not burn those witnessing them, neither did the fires into which Shadrack, Meshack, and Abednego were cast harm them—even the hair of the head was not singed. Dan. 3:10-27.

In the Book of Judges is this reading: "It came to pass when the flame went up toward heaven, from off the altar, that the angel of the Lord ascended in the flame of the altar." Judges 13:20. But neither the angel nor his robes were burned.

And when the Lord was about to commission Moses to lead the children of Israel out of Egypt we read:

> And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said I will now turn aside, and see this great sight, why the bush is not burned. Ex. 3:2, 3.

The gift of tongues is claimed to be one of the manifestations of modern spiritism. Suppose this gift is said to be fraudulent and impossible, what disposition is to be made of this record? "There came a cloud and overshadowed them, and there came a voice out of the cloud." Luke 9:34,35.

Or what is to be said of the record found in the Acts: "And they began to speak with other tongues." Acts 2:4.

The growing of plants by the Indian magicians is doubtless a trick of the eye or hand, and the same may be true in case of Mrs. Guppy's plant growing; these cases, ninety-nine in the hundred, may be fraudulent, but the Bible student is confronted with the fact that Aaron's rod "brought forth buds, and

bloomed blossoms, and yielded almonds." Num. 17:8.

In all this we have been saying we perhaps have crowded close upon the danger line and some reader may feel that we have imperilled the credibility of the Bible. In reply we may be permitted to say that after many years of Bible study and teaching we so firmly believe the facts recorded in that book of books that these strange occurrences do not trouble us in the least. We call them miracles and believe they are within the range of possibility.

But the point we are attempting to make is this: that if the miracles recorded in the Bible are possible, why may not some of the phenomena reported by spiritists that defy explanation be possible? In other words, if God permitted Satan to enter the Garden of Eden; if He permitted him to enter the body of a serpent and hold conversation with Eve; if He permitted him to take in hand the Sabeans and Chaldeans, the lightnings and winds of heaven, and with these destroy the property and wreck the household of Job, who was a perfect man, and then afflict him with one of the worst diseases known to humanity (Job 1:6-19; 2:7,8); if He permitted Satan to strengthen Jannes and Jambres to resist Moses; if a demon was permitted to speak through the mouth of Ahab's prophets and lie to him, to his great injury; if God could cause a human body to be borne through the air, a house to shake, a hand to appear, a light to flash, a tongue to speak in an unused language, as recorded in the New Testament; then why may He not permit some agency to do the same things in a seance chamber? The possibility is what we are pleading for and the right of introducing satanism as a factor in our working hypothesis.

XV—Some Recent Opinions Concerning Spiritism and Satanism

We have discussed Bible miracles and spirit phenomena in their bearing upon our hypothesis; we have also quoted the opinions of classical and ecclesiastical writers, to all of which we now add the opinions of a few of the several modern investigators who give their support to our working hypothesis.

Dr. I. K. Funk during the later years of his life was an active spiritistic investigator. In his book, *Psychic Phenomena,* he has this to say on demoniacal possession: "The mediums' obsession by spirits is often so thorough that mind and body alike succumb to their influence." The late Professor Hyslop also expressed the conviction that the phenomena of modern spiritism are a reproduction of the Satanic possession recorded in the New Testament. Speaking of a case he had witnessed he says:

> I have asserted that the explanation of the case is obsession, spirit or demoniac obsession, as it was called in the New Testament. Before accepting such a doctrine I fought against it for ten years after I was convinced that survival after death was proved. But the several cases referred to above forced upon me the consideration of the question, and the present instance only confirms overwhelmingly the hypothesis suggested by other experiences.

Dr. Hereward Carrington already mentioned, an advocate of spiritism, who has investigated as far as possible every phase of the subject, writes thus in his book, *Introduction to Spiritism and Psychology*:

> The word "obsession" has a very different meaning for the psychiatrist and for the spiritualist. . . . To the spiritualist the word implies the usurpation of the subject's body and brain by a foreign intelligence—a "spirit"—which has temporarily displaced the subject's own spirit and entered into the unfortunate individual, there to take up its possession until driven out, like the demons in the swine in the New Testament.

Speaking of those who are treating the subject carelessly and lightly, Dr. Carrington has this to say:

> If they should observe the effect of some of these Spiritistic manifestations, they would no longer, I imagine, scoff at this investigation and be tempted to call all mediums simply frauds, but would be inclined to admit that there is a true "terror of the dark" and that there are "principalities and powers" with which we, in our ignorance, toy without knowing or realizing the frightful consequences which may result from this tampering with the unseen world

Dr. Gridley in his book, *Astounding Facts from the Spirit World,* thus describes the sufferings inflicted upon an obsessed person in Southampton, Mass.:

> These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortal can conceive; they would declare that they were Christ in one breath and devils in the next; they would tie him head to foot a long time together, in a most excruciating posture; declare they would wring his d—d neck off because he doubted them or refused obedience.

An investigator signing himself "Amherst," writing for the *Telegraph,* a spiritist publication edited by Mr. Britton, says: "I have seen mediums rolling on the floor, uttering grunts like swine, giving vent to the most

hideous yells, and at times beating their bodies and tearing their hair like lunatics."

J. W. Daniels in his book on *Spiritism* gives the following account of a young woman, twenty years of age, who was a medium evidently possessed by an evil spirit:

> She was thrust onto a couch, raging and frothing at the mouth, with glaring eyes and agonizing contortions, cursing and praying almost in the same breath. The demon even cursed Jehovah, and swore by all that was vile and sacred that he would kill the medium.

Two additional quotations are all perhaps to which the reader will care to listen. The first is the opinion of Dr. P. R. Randolph, a professional medium. In his book *Dealing with the Dead,* he makes this statement:

> For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise gained my soul's confidence and led me to the brink of ruin. Five of my friends destroyed themselves, and I once attempted suicide under direct spiritual influence.

It appears, therefore, from what we have been saying that Bible revelation, when dealing with spirit manifestations, and when attributing them to Satanism, has the support of classical and ecclesiastical writers and also of modern investigators.

Another fact that gives support to our working hypothesis is this: that the teaching of medium spiritists is almost always what Satan would have men believe; this is always the case except when Satan, for some evil purpose, seeks to ally himself with Christian truth, or when the medium is challenged in the name of the Lord Jesus Christ.

If Satan at any time should think it to his advantage to have the medium tell the truth he would influence the medium to do so. Such was the case with the damsel from whom Paul cast out the demon.

A measure of support for our hypothesis is also found in the fact that medium spiritism is entirely false in its religious and ethical teachings, and pernicious in its outcome. This is what is taught:

"Dying is not painful, but immediately after dying the dead are conscious of being in a spiritual body that stands or floats beside the old body, in the presence of friends or some 'radiant' beings who are there to help them;" "the dead do not always at first realize that they are dead;" "they are greatly surprised that they can pass through solid objects in the life after death"; "there is no hell and no future suffering or punishment of any kind for any soul." The spirits of saints and sinners through mediums have made this report: "Do not wish me back." "I am supremely happy here." "It is glorious." "I am all the time near you." "No one is suffering here."

But there are grounds for other indictments against spiritism.

Professor Flournoy, in the introduction to his book having the title, *Spiritism and Psychology,* pronounces very strongly against spiritism on the ground of its harmful effects morally, mentally, and physically upon those who "dabble" with it. This is his admonition:

> I now believe that the danger of Spiritistic practices is very great, and I think that aspect of the problem is one which should be more widely discussed, and more attention should be given to it by members of the Society for Psychical Research.

A tree is known by its fruit; which is no less true in morals and theology than in arbor culture. Medium spiritism is a tree whose fruit has been bitter from the time Eve was beguiled in the Garden of Eden to the present hour. The eating of the fruit is followed by a corrupt life, infidelity, blasphemy and insanity.

The following words of Victoria Woodhull, President of "the National Convention of Spiritualists," are to the point: "Yes, I am a free lover. I have an inalienable right to change my husband every day if I like. I trust I am understood, for I mean what I say and I say what I mean."

The world is bad enough as it is, but what would it be if Mrs. Woodhull's views should prevail and be legalized?

In Chicago a resolution was passed at the National Convention of Spiritualists that reads thus: "No charge shall ever be entertained against any member, and any person, without regard to moral character, may become a member."

As would be expected, among the final stages of this downward career in spiritism, is blasphemy. The following prayer, reported in the *Banner of Light,* July '15, 1871, a spiritist publication, was offered to the spirits of the dead by E. S. Wheeler, of Boston:

> Most holy angels, O ye great and good and beautiful souls, who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an infinite mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all time the hearts of men—give us your sympathy, your love, your wisdom in this hour. Mighty ones of years

gone by—Pythagoras, Zoroaster—come to us, Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Elizabeth Browning Theodore Parker, hear us as we ask for strength and wisdom, and give answer to our prayer for help and that assistance which you well know is our necessity. Amen.

Miss Lizzie Dotan, a celebrated trance medium and lecturer, began an "invocation," or prayer, as follows: "O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift our voices to thee."

Several years ago in San Jose, California, there was a debate between a Christian minister and Professor W. Cheney, a free-thinker and spiritualist. The clergyman had offered his prayer to Jehovah. Professor Cheney followed with this prayer, which was published in the *Truth Seeker* (New York):

O Lucifer, bearer of Light! O Beelzebub, Lord of Scorpions! O Belial, Lord of the Opposite! O Baal Peor, Lord of the Opening! O Hades, God of Orcus! O Devil, Prince of Demons in the Christian Hell! O thou monarch of the Bottomless Pit! thou King of Scorpions having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer. Thou seest the terrible strait in which I am placed, matched in debate with one of the big guns of Christianity, with every advantage against me save that I have truth on my side. Thou knowest, old Bull's Head, that according to all history, thy reign has been most glorious and triumphant. Remember, O Prince of Brimstone, that when thou stretchest forth thine arm the Christian's God cannot stand before thee for a moment. Therefore we beseech thee to stand by us on this occasion so that this audience may realize that thou art a prayer-hearing and prayer-answering Devil. Finally, when we have done and suffered thy will on earth, receive us graciously into thy warm dominions; assign us plenty of brimstone, turn us often with thy fork, and roast us eternally. And thine shall be the kingdom, the power, and the glory, worlds without end. Serenely thine, Amen.

Evil spirits through the medium sometimes represent themselves as being infinite in power and majesty like God himself. Such a communication came to Montanus, the founder of Montanism. The spirit at a seance said to him, "I am neither an angel nor an ambassador, but I, the Lord God, am present."

The following spirit communication was spoken to Stanton Moses, who for 30 years had been a spiritist: "We have preached to you a nobler gospel, revealing a diviner God than you had previously conceived."

We are safe in saying that the more thoroughly one studies these subjects the more probable seems the conclusion that the communications and revelations upon which spiritism and all other false cults and religions, ancient and modern are based, have had their origin in emanations from an evil spirit world, inspired by Satan and demons.

And after studying the phenomena of spiritism from many different points of view, nothing less than this can be said: that if Satan were trying to undermine Bible teachings, prompt men to blaspheme things the most sacred, and in the end ruin human souls, he could employ no agency better suited for his purpose than medium spiritism.

Satan is a skillful trickster. It is not easy, therefore, to say what will be his next move, though one may be sure that whatever it is it will be full of deceit and malice. Of late his effort has been to impress upon the human mind the thought that the dead are near us and that joy inexpressible is in store for all very soon after death closes the drama of human life. We suspect that when spiritism is shown more clearly to be largely fraudulent, as certainly will be the outcome, then Satan and demons will conspire to convince mankind that spiritism is nothing but a lie; that the dead never return to the earth; that when the candle of life is snuffed out it nevermore will be relit and will drop into a bottomless and eternal socket.

The proclamation will be something like this: O mortals, yield to the inevitable; gratify your God-given desires and passions; eat, drink and be merry, and when you have gotten from life all that is worth while, then end it in any way that suits your fancy.

The Kingdom of Satan will then triumph for a while as never before; there will be an era of crime and wickedness and an epidemic of suicide such as this world never has known since the day or the night when the first man or woman, in defiance of God's command, ventured unbidden to leave the earth and enter the invisible world.

XVI—The Name of the Lord, Jesus Christ and Medium Spiritism

The Apostle John writes thus: "Beloved, believe not every spirit, but try the spirits whether they are of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3.

The Apostle Paul writes thus: "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus ac-

cursed; and that no man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12:2,3.

It will also be remembered that when Paul cast the demon out of the medium that had served Simon, the sorcerer, it was done in the name of the Lord Jesus Christ.

Now, then, putting these passages together, the teaching would seem to be this: that no spirit of the dead and no demon when personating the dead ever will be permitted through a medium to confess that Jesus is the Lord, and, as a matter of fact, in all the history of spiritism such a confession through a medium never has been made, and we are safe in saying that if the name of the Lord Jesus is employed in the way it should be, communications from the spirit world at the seance would immediately cease. Here, therefore, is a test that can be employed by those investigating spiritism by which one may know whether it is a saint, an angel, or a demon with whom one is communicating.

An interesting case where the challenge or command was made in the name of the Lord Jesus Christ was reported October, 1920, by Thomas M. Chalmers, in the religious paper called *Prayer and Work for Israel*:

> One spirit was asked, "Is there a hell?" "Yes." "Do you expect to go there?" "Yes." "Is there to be a Day of Judgment?" "Yes." "Is there to be a resurrection of the dead?" "Yes." "Have you any prospects of happiness?" "I have no hope." "In the name of the Lord, is there a departed Christian among all the rapping and writing spirits?" "No, not one." "Where are the spirits of departed Christians?" "The Lord has taken them." "Can you deceive me?" "No." "Why?" "Because you believe in the Bible."

The theory is that this spirit, through the medium, told the truth because commanded to do so in the name of the Lord Jesus Christ.

Miss Harrison of Sisiang, Shensi, a missionary in China, says that spiritistic practices there "justify a darker interpretation of those phenomena than is commonly given." She also says, "If Christians who know the power of the cross would go to the millions of China and challenge the mediums, or, rather, the powers speaking through the mediums, commanding them in the name of the Lord to declare themselves, they would confess, though much against their will, that they are demons."

She reports a case coming under her own observation that reminds one of several cases reported some years ago by Dr. Nevins, in which Prof. James became greatly interested. The following is the account given by Miss Harrison:

> We have recently been helping a young woman who for many years has been tormented by demons to fight through to freedom. When it began speaking through her, attempting to deceive us into thinking it was the young woman herself, we demanded of it an answer to the question, "Who are you?"
>
> It tried evasion, but held to it replied, "I am, I am," several times, and then changed to, "We are, we are," and finally, "We are demons."
>
> When asked, "How many?" evasion was again tried, but the Lord has given to His servants authority over these spirits, so they have to obey, and we got the answer, "Five."

We have now gone far enough in our investigations to say, without fear of contradiction, that there is indisputable evidence that we are living in a universe overcrowded with mysteries, many of which are entirely beyond solution unless active, intelligent, invisible, powerful spiritual agencies, both benevolent and malevolent, are acknowledged and that these agencies are permitted to play a large part in what is now transpiring in the field of spirit manifestation; and we do not see how it longer can be questioned that modern medium spiritism confirms the New Testament teachings concerning demoniacal possession. It seems also evident that medium spiritism is a cruel invention, intervention, and instrumentality of Satan, and that mediums- consciously or unconsciously, are his efficient and official confederates and representatives among the children of men. Was it a demon pretending to be the spirit of Raymond Lodge that has been deceiving and lying to his father? Was it a demon, under the guise of Professor Hyslop's deceased wife, that deceived and lied to him? Were they the sister of Mrs. de Koven, and the wife of the Rev. Doctor Russell Conwell, of Philadelphia, with whom they have been communicating, or were they demons from the invisible world? Beyond any question or doubt Satan is capable of engaging in all this miserable business and can transform himself into a spirit medium with the same facility and success that he becomes, when it suits his purpose, "an angel of light." 2 Cor. 11:14.

And it would also seem almost a certainty that the eminent scholars, scientists and philosophers who have become spiritists have been deceived by one who is their intellectual equal, who can give them odds and beat them; we mean Satan, the deceiver, liar, and tormentor.

NOTE—This is the fifth of a series of articles on "The Riddle of Spiritism," by Dr. Townsend. The first appeared in the January number. The sixth will appear in the June issue.

The Epistle to the Colossians

By William H. Bates, D.D., Greeley, Colorado

An Introduction and an Analysis.

Colosse

IN THE south-western part of Asia Minor, in the province of Phrygia, a few miles up the river Lycus from its confluence with the Meander, and nestling against the foot of the huge range of Mt. Cadmus, lay the once large and important city of Colosse. It had for neighbors ten and thirteen miles away respectively, the cities of Laodicea and Hierapolis (Col. ii. 1; iv. 13, 15, 17; Rev. i. 11; iii. 14), and all three were tributary to Ephesus, a hundred miles to the west. It was some distance off the great thoroughfare that connected Ephesus with the Euphrates. It acquired large wealth through its extensive trade in wool and the skill of its inhabitants in dyeing that article; but as its younger neighbors prospered, it declined. The Scripture personages, Philemon, Onesimus, Epaphras, and others, dwelt there. About two years after St. Paul wrote his letter to the Colossian Church, the city was destroyed by an earthquake, from which it only partially recovered. Its site is now marked by uninhabited ruins.

The Church at Colosse

The gospel was first preached in Phrygia by Paul (accompanied by Silas and Timothy) on his second missionary tour (Acts xv. 40, 41; xvi. 1-3, 6). He made another visit to that region on his third missionary tour (Acts xviii. 23). From what he says, Col. ii. 1, it is much doubted if he, himself, was ever at Colosse,—a view confirmed by the absence of kindly greetings to individuals, which are so abundant in other Epistles. It has been conjectured that the Church was founded by Phrygians converted at Pentecost (Acts ii. 10); or by those who came under Paul's ministrations during his missionary tours in Phrygia, or during his three years' stay in the metropolitan Ephesus. Many think that Epaphras was its founder (Col. i. 7; iv. 12).

The Epistle to the Colossians

This is one of the four Epistles of the first imprisonment—the others being Ephesians, Philippians, and Philemon—and was probably written late in A. D. 62, or early in A. D. 63. The occasion of it seems to have been the tidings which Epaphras brought to Paul that made him anxious concerning the believers in Colosse and its neighborhood (ii. 1, 4; iv. 12, 13). The church was indeed free from disorders of conduct that so marred some other churches; but their faith was threatened by a peculiar form of heresy, the product of a semi-Judaistic and semi-Oriental philosophy (ii. 8), which was corrupting the simplicity of their belief and obscuring the eternal glory and dignity of Jesus Christ (i. 16, 17). Special points of it were creature-worship (ii. 18), ceremonial legalism (ii. 16), bodily austerities (ii. 20-23), world-ethics (ii. 8, 20), all which opposed the simplicity and freedom of the gospel, and true and vital union with the risen Lord (ii. 19; iii. 1). The key to the Epistle is, in fact, the Person and Work of Christ.

The similarity of this Epistle to the Epistle to the Ephesians is most marked. Out of the 155 verses in Ephesians, Colossians has 78 verses with identical expressions. This similarity has led hostile critics to attack one or the other as spurious. But Conybeare and Howson say: "The kind or resemblance here traced is not that which would be found in the work of a forger . . . On the contrary, it is just what we might expect to find in the work of a man whose mind was thoroughly imbued with the ideas and expressions of the Epistle to the Colossians when he wrote the other Epistle" (*Life and Epistles of St. Paul,* ii. 414). And there are differences between the two worthy of note. They show that the two were written from two different standpoints. A great thought of both is the Pleroma, or "fulness," of Christ. In Ephesians, we, believers, are Christ's fulness (i. 23); in Colossians, He is our fulness (ii. 10). In Ephesians, we are in Him (i. 3, 4, 10; ii. 6); in Colossians, He is in us (i. 27). Ephesians is largely occupied about the body, the Church; Colossians, about the Head, Christ.

The Epistle was sent from Rome to Colosse by Tychicus (iv. 7, 8).

Analysis

I. Introductory. Chap. I. 1-12.
   1. Salutation, i. 1, 2.
   2. Commendation, i. 3-8.
   3. Petition, i. 9-12.

II. Dôctrinal. Chaps. I. 13—11. 23.
1. The Supreme Headship of Christ over all things spiritual or material, i. 13-19.
2. The Reconciliation He effected—how and for what purpose, i. 20-23.
3. Paul's joy in the ministry of reconciliation, i. 23-25.
4. His special commission to reveal (as in Eph. iii. 1-6) the hidden mystery of Old Testament times, viz. the calling of the Gentiles for a New Testament Church, i. 25-29.
5. His earnest desire for the stability of the Colossian Christians, ii. 1-7.
6. Danger from philosophical speculations, ii. 8.
7. Christ sufficient for inward experiences and outward foes, ii. 9-15.
8. Warning against carnal legal service and superstitious angel-worship, ii. 16-23.

III. Practical. Chaps. III—IV. 6.
1. Since Christ is the source of spiritual life, seek spiritual things, iii. 1-4.
2. Let all seek the extermination of th passions inimical to spirituality, i 5-11.
3. New graces to be sought, iii. 12-14.
4. New principles for the regulation c conduct, iii. 15-17.
5. Application of the principles to
(1.) Wives and husbands, iii. 18, 19.
(2.) Children and parents, iii. 20, 2
(3.) Servants and masters, iii. 22 iv. 1.
6. Laws of service and reward, iii. 23-25
7. Exhortations to
(1.) Perseverance in prayer, iv. 2-4.
(2.) Discretion towards the heathe world, iv. 5, 6.

IV. Conclusion. Chap. IV. 7-18.
1. The mission of Tychicus and Onesi mus, iv. 7-9.
2. Salutations of Paul's fellow-helpers iv. 10-14.
3. Salutations and directions to indivi duals and to the churches of Laodicea and Hierapolis, iv. 15-18.

To Young Men Graduating from Theological Seminaries

By Octogenarius

FIFTY-FIVE years ago this beautiful May month I was graduated from a theological seminary, just as you are being graduated. I was congratulated as you are being congratulated and as I congratulate you, only it does not seem that the congratulations back there could possibly have had the warmth and weightiness that mine have for you now! In the name of the Master I cheerily and cordially bid you, Go to it, young men, go to it. I have had a good time, so may you have.

Realizing that college and seminary privileges would come in course but this once in my life time, I conscientiously and painstakingly made the most of them, and I came to the threshold of my ministry equipped by the best training that two of the most reputable schools in my denomination could give me. What then?

It is but fair to presume that you have come to the same stage of your career with like equipment. What now?

In the first chapter of the Acts of the Apostles we find the Twelve at this same stage of their career. And what a theological seminary they had attended! For three years they had been under the personal touch and training of the Great Master himself, and we must assume that they had the best equipment for their ministerial work that, educationally, could be given them. What now?

They had received their commission, "Go ye into all the world and preach the Gospel to every creature" (Mk. xvi. 15), but their equipment was not yet complete. School tutelage, it seems, was not enough. There was something lacking.

If the Master's training did not sufficiently equip those disciples, surely we cannot expect that the best school discipline of to-day will any better equip its pupils. They were at the stage then at which you are now, and what was yet required then must be of like need now. What?

Commissioned, eager, they were perforce after forty days still waiting, for their Lord had commanded them not to stir one step out of Jerusalem until they were *"endued with power from on high"* (Lk. xxiv. 49). That was the requisite.

"Power"—*dunamis,* whence our dynamic, dynamite, dynamo, dynamise, and so ability, energy, force, power.

Needful, important, essential as may be the furnishing effected by the school curriculum—not one word is here said in derogation of it—the Holy Spirit's endowment and enduement is the *sine qua non* of a true ministry. As Moses, in leadership of the Jewish people, said to God, "If thy presence go not with me, carry us not up hence", so may the theologue, about to enter upon the ministry, well say, "If Thou give me not the Holy Spirit's enduement, let me not go up hence".

Nothing is now said as to the method or means of securing this enduement—there is plenty of good literature upon this subject (read Charles G. Finney)—for my purpose is simply to call attention of graduating seminarians to the indispensableness of it, and thereby intimate the necessity of acquiring it. Fail not to get it. Do not stir a step outward without it.

But I may add this: After more than a half century's experience and observation, I can advertise you of one thing on which you can bank as teetotally true: The Holy Spirit will *not* attend upon the ministry of any man who is not loyal and true to the Word which He inspired and caused to be written, and to the Christ to take of the things of whom and show them unto men is His office. The "things" involve Christ's deity, his vicarious atonement, in a word the fundamental facts of his saviourhood. Jesus came to seek and to save the lost: let that be your first care, other things following in their order. Have a Holy Ghost ministry.

Pillow Over the Alarm

By William Harrison, D.D., Moncton, New Brunswick, Canada

WE have heard of people putting a pillow over an alarm clock for the sole purpose of subduing its sound. Special circumstances in the home demanding perfect quiet through the midnight or early morning hours may furnish ample justification for securing the desired stillness by deadening the sound of the faithful signal in the manner referred to. It is a risky thing, however to do this in the absence of the special conditions if you wish to wake and get up early. The immediate danger is that the appointed hour may pass quite unheeded and irritating delays or more serious consequences may be the result. The one purpose of the alarm clock may be entirely thwarted with this interference with its work, but the clock may not suffer any injury, all that you have to do is to take the pillow away and the rousing minister is back again to his proper task and as arresting and clamorous as ever. Herein is a parable with a lesson which is never out of date. When we assert that the conscience is the alarm clock of the inner life, we are on safe ground as to the moral mechanism of the soul, and its purpose in the general conduct and character of men and women under all circumstances. It is quite possible to deaden the voice and authority of this moral magistrate or policeman of our inner life by opiates of one kind or other and so confuse and weaken the office of this vital part of our being. How frequently our inferior motives and ill regulated passions and desires seek to still this signal of the inner life by pulling over this arresting and commanding voice the pillow saturated with some soparific, the effect of which will surely prove the confusing and deadening of our sovereign powers. Many of the defections and gross immoralities of men are accounted for by this conscious and perpetual chloroforming of the moral perceptions of the soul with the consequent result that the royal dictator of right and wrong is hushed to a guilty slumber and selfishness and degrading contracts are practically unarrested in their course. When you remove the pillow from the alarm clock, its mechanism will revive its rousing ministry uninjured, but this cannot be said of conscience which has been drugged by some common or ingenious narcotic until its delicate sensitiveness has been permanently injured and its voice in the course of time is practically a thing of the past. To barter away the directions and distinctions of the moral moniter of the soul for any consideration whatever, is to wilfully throw the pillow over the alarm signal within and darken and weaken the ideals and virtues of the inner life. The way of moral compromise is the way which finally leads to the suicide of the great royalties of our existence, the lights of a larger world are extinguished, and the deliberate and perpetual deadening of conscience ends in the paralysis of despair.

Don't You Want it to be True?

By Christopher G. Hazard, D.D., Catskill, New York

MEN are still arguing about the inspiration of the Bible. Some think that all of it is inspired. Others think that some of it is inspired. Many think that none of it is inspired. Leaving out the question of its inspiration, ceasing to discuss whether it is the product of the divine Spirit's movings upon the souls of men, let us ask whether or not it is true.

For this question carries the other with it. If it is true then it is inspired. If its teaching as to our need of salvation from sin and judgment, as to the coming of the Son of God to be our sacrifice for sin, as to the coming of the Holy Spirit to be the power in us of holy living and holy dying, is true; if peace with God, a partaking of His eternal life, an entrance to the heavenly home, the perfect happiness of perfect living there, are true; if a heavenly Father's providential care and blessing may be with us on our earthly way; if the Good Shepherd will indeed lead us all the way; if God will hear our prayers;—if all these good things are true then they must be inspired, for in all the history of the struggles of men to know God and to please Him, in all human efforts after goodness and blessing, in all endeavors to take away the sting of death and the fear of judgment, men have never found these things or even thought of them. Human records register their attempts to find them and their failures to do so. Religions many have sought for God and found Him not, have desired peace and spiritual power and desired them in vain. Intellectual and philosophical Athens was very religious, but it erected an altar to the unknown God. It was when the world by wisdom knew not God that the gospel came, and came as a revelation from God.

For the Bible is true. This is as easily proved as a scientific fact. For instance, no one has seen electricity. It is as invisible as truth. But we prove the truth of electricity by meeting its conditions and using the light, heat and power that come to our connection with it. So it is with invisible truth: it comes down out of the sky and operates in every soul and every history that believes it. Centuries of Christian history, multitudes of living witnesses, testify to Christian experience, to the light, love, and power, that come from believing the Bible. The Saviour does not ask us to argue about his truth, he asks us to test it. He says that if any man wants to do God's will he shall know the difference between words that come from men and words that come from God, between uninspired and inspired writings. The Bible asks us to prove all things, itself among them.

Don't you want the Bible to be true? Do you not hope that it is inspired? It promises all that you need for time and eternity. It offers the best of this world and of the next. It reveals God's wonderful love for sinners. It requires nothing of us, no money, no labors, no making of ourselves better; it calls us to come to Christ just as we are that he may give us rest and hope. We do not have to give up anything except that self-will that is such a curse to us. We do not have to lose anything save that selfishness that spoils everything. All things become ours because God shares all that He has with His children. They hear His voice and follow their great leader home. The children of God need have no anxieties, no fears.

Why argue against the Bible? It is the greatest book in the world. If it had nothing heavenly about it it would still be at the head of all literature. Such imagery, such poetry, such stories, such precepts, such ideals, such language, you will find nowhere else. But these treasures are poor beside the great messages that reveal God, that reconcile souls to Him, that give to us the name and the privileges of His children. Don't you want it to be true?

* * *

A young minister just from a theological seminary, which has not admitted any new light on the Higher Criticism and on Evolution since 1880, said in a recent address, "You are descended from a monkey; if you don't believe it you are a donkey." Another such minister in a prayer meeting talk about "Our Boys," said, "a boy has a little of his father (the Man), a little of his mother (the Child) and a little of his ancestors (the Monkey)." He fully proves that he has very much of the last. But what a fine so-called prayer meeting that must be! How many devils would it require to do as much harm as such fool preachers are doing?—*Eastern Methodist.*

THE SANCTUARY

Was Jesus Christ the Son of God?

By John Roach Straton, D.D., New York City

What think ye of Christ? Whose Son is He? Matt. 22:42. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."—John 20:31.

TWO thousand years ago, in the beautiful land of Palestine, there walked and talked beside her flowing streams and upon her flowering hillsides the most remarkable character of all time. About His personality the tides of interest and discussion down the centuries have flowed, and around His name have revolved the greatest events of history for the past two thousand years.

Yet, strange to say, this man was a peasant. He was born among the lowly and the poor. He was a carpenter by profession, and nearly His entire life was spent amid the humble surroundings of an obscure and despised village in Galilee. He made no discovery of science, He wrote no book, He built no city, He effected no military conquest, He left behind Him no colossal fortune. Judged by our accepted practical ideas, His life was a dismal failure. He gathered around Himself a small group of disciples, who were following Him from motives not always unmixed with selfishness, who were ever wavering in their allegiance, and who, in the hour of His supreme crisis, deserted Him and fled away in confusion and despair. His foes completely triumphed over Him. He died a death of deep disgrace—a death reserved for slaves and the most desperate criminals. He was crucified between two thieves. His lifeless body was committed to a tomb that was not his own; and to make sure that He would no longer harass them, His powerful foes had a guard of soldiers stationed at its mouth and the seal of Rome placed upon the stone.

Measured now by all historic precedent and by any human standard, what is to become of that man, of His name and of His influence? Under such circumstances, who would be so bold as to prophesy anything but that He would be speedily forgotten, even as the thousands of others before Him who had died upon the cross?

But such has not been the case. The name of that humble man now shines as the sun at the center of history! He was not of the great, yet He was supremely great. Without the learning of the schools, He has become the Teacher of the world! Without the aid of fortuitous circumstances, He has become the most vital force for righteousness ever known to mankind.

The mightiest achievements of the race in art, literature, science and governmental relationships are traceable to His influence. The most majestic temples on earth stand in His honor. The greatest wealth, power and enlightenment of the world belong to the nations which follow Him, and His faithful friends under every sun are giving their time, their talents, their money and their lives that He may be honored and that His spotless standard may win its way to world-wide and permanent victory.

In the face of such seeming contradictions and paradoxes, is there any wonder that the human mind, awestruck and puzzled in the presence of His name and achievements, has adopted the question which He Himself put to His foes, and has asked down the ages, "What think ye of Christ? Whose Son is He?"

The Historic Christ

In trying to answer this question we can all agree, to begin with, that there is no longer any dispute over the fact of an historic Christ. The myth theory has been exploded, and the idea that Jesus was a literary invention has also been abandoned, even by unbelievers, as impossible. John Stuart Mills, in his essay on "Religion," though not an orthodox believer, nevertheless repudiates the view that Christ was not historical, declaring that it is absurd to think that the rude rustics and fishermen of Galilee or the early Christian writers could have created such a character. Renan admits that there must have been some basis of fact for the Gospel narratives. He says, "So far from Jesus having been created by His disciples, He appears in everything as superior;" and the French sceptic Rousseau said, "The

Gospel has marks of truth so great, so striking so perfectly inimitable that the inventor of it would be more astonishing than the hero. If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God." While another has said, "It would take Jesus to forge a Jesus."

Whatever else we may think or say about Him, we must admit that Jesus of Nazareth lived and died in very much the manner described in the Gospels. Now we have to account for that marvelous life. We have to give some answer to the age-long question, "What think ye of Christ? Whose Son is He?" What theory, then, best takes in all of the facts—the facts of His achievements and character? We reply with absolute confidence and without a moment's hesitation, only the theory that He was the Son of God. We believe it to be impossible to take in all of the facts concerning Christ on any ground other than that He was an actual incarnation of the divine, coming into our world by a super-human intervention from a world higher than anything which we understand by the term natural.

Concessions of Unbelievers

This conclusion is involved in the concessions made even by those who do not accept His full divinity. All reputable critics now admit two things concerning Jesus of Nazareth. First, that He was a wise man; and secondly, that He was a good man. It is pointed out that His sermon on the Mount, the practical aphorisms which are attributed to Him in the Gospels, and the great underlying principles of His teaching show profound wisdom. These things, it is admitted, were not the product of a mind self-deluded and consumed by vanity. It is also admitted, even by the unbelievers, that Jesus Christ was a good man. His moral character, the purity of His motives, the unselfishness of His career, His thoughtfulness, His gentleness, His justice and His love have caused all fair minds who have really taken the pains to study His character to bow before Him in unqualified admiration and respect. Professor Seeley but voices the uniform judgment of all when he says of Christ, "Within the whole creation of God nothing more elevated or more attractive has yet been found than He."

This much admitted, then His deity must also be admitted, for He claimed to be divine. If, now, He was a wise man, He would not have been so foolish as to make such an absurd and egotistical claim unless He was divine, and if, on the other hand, He was a good man, He would not have sought to mislead and delude His fellows by a claim so monstrous and blasphemous, unless it was true.

Did Jesus Claim to be Divine?

The entire issue at this point turns, therefore, upon the question of whether Jesus did claim deity; and that He did must be conceded by any impartial mind who will study the record. Notice, for one thing, that this claim was involved in the beautiful similes which He applied to Himself. He said, "I am the light," "I am the way," "I am the truth," "I am the vine," "Ask in my name, and your prayers shall be granted." "Eat my body, drink my blood," "I am the resurrection." And these expressions were used not with offensive and egotistical vanity, which would have called forth only ridicule and scorn from those who heard them; but they were spoken with such unruffled calmness, such sublime self-possession and such poise of authority that those who heard them fell down and worshipped Him.

His claim to deity is involved also in His teaching concerning His relationship to the most vital interests of life. For example, He presumed to forgive sins, and only God can claim that power. It is written here: "That ye may know that the Son of man hath power on earth to forgive sins, He saith to the sick of the palsy, I say unto thee, 'Arise, and take up thy bed, and go thy way into thine house.'" (Mark 2.)

He proclaimed Himself as a law-giver. He said, "It hath been said by them of old time, thou shalt do no murder," etc., etc., "but I say unto you," etc. . . . He claimed the right to promulgate a higher moral law even than that which had come from the divine hands at Sinai; and to show His full supremacy, He said "The Son of man is Lord even of the Sabbath."

He had a great deal to say in regard to the Kingdom of God, and He announced Himself as the Ruler in that Kingdom. In Luke 19:12 and in other places He used such expressions as this, "That ye may eat and drink in my Kingdom."

He claimed the right to direct events as an overruling Providence. In Matthew 24 and 25 we have the wonderful picture which He drew of the time when He shall return sitting

on the clouds of heaven, attended by His holy angels, to direct the closing events in the history of the earth, and to judge all nations in righteousness.

He claimed even to have full control of natural forces. He said to the storm-tossed waves, "Be still," and to the howling tempest, "Be muzzled," and they obeyed His voice. In the case of each of these great and important relationships He puts Himself in the place of God. Indeed, He accepted worship, as illustrated in such passages as this:

"Thomas answered and said unto Him, My Lord and my God.

"Jesus saith unto Him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen and yet have believed." (John 20:28.)

When the devil tempted Him on that Mount, He replied, "Thou shalt not tempt the Lord thy God." (Luke 4:12)

When He asked His disciples, "Whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." And instead of rebuking him, greatly rejoiced by this flash of insight into His true character. Christ exclaimed, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." Peter had had a direct revelation from the heavenly land concerning Christ's true nature, and so He said, "I say unto thee that thou art Peter and upon this rock,"—that is, upon the rock of faith in His divinity,—"I will build my church; and the gates of hell shall not prevail against it."

But we do not have to rely solely on implication, conclusive though that may be, to establish the contention that Christ claimed to be divine, for He made the claim directly and explicitly. He claimed eternity of existence. He said, "Before Abraham was, I am." He said again, "He that hath seen Me, hath seen the Father," and yet again, "I and My Father are one."

In the midst of a beautiful prayer, He claimed that He had sat on the throne of the universe with God the Father before the world was. He said:

"And now, O Father glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5). And referring again to this matter, He said, "I am from above." (John 8:23); and, once more, He said, "What and if ye shall see the Son of man ascend up where He was before?" (John 6:62). Furthermore, He put Himself on an absolute equality with the other members of the Godhead, in giving the great commission, when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19). And speaking to John, in the Revelation, He said explicitly: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."

Indeed, so distinct and so unmistakable was His claim to deity that the Jews began one day to stone Him, and on being asked for which of his good works they stoned Him, they said, "For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, maketh Thyself God."

Undeniably, Christ did believe and did declare that He was the Son of God, and so the alternative before suggested stands. If it be admitted that He was both a wise and a good man, then He was what He claimed to be—an incarnation of Deity. If not, then he was the greatest fraud and humbug who ever walked the earth. Unless He was fully God as He claimed to be, then He was a fool or a knave. We know that the author of the Sermon on the Mount was not a fool, and that the unselfish Christ of Calvary was not a knave!

The Bible Throughout Recognizes Christ as God

Let us notice further, however, that Christ not only thus claimed to be divine, but that the remainder of the Bible, apart from His own teachings, recognizes Him as divine. The very first verse of Genesis has a reference to Christ, when it is written, "In the beginning God created the heavens and the earth." That this creation of our world was by and through the Christ who finally walked the earth in the person of Jesus of Nazareth, other Scriptures make amply clear. The Apostle John says:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. That was the true light, which lighteth every man that cometh into the world." (John 1:1-4,9.).

The Apostle Paul, in all of his writings, recognizes the same great truth of the creative power of Christ. He says, "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were by Him and for Him: and He is before all things, and by Him all things consist." (Col. 1:16). The "God" of the first verse of Genesis was, therefore, the Christ of the New Testament.

Thus, indeed, we could go through the entire Scripture and see this teaching of the Deity of Christ standing out everywhere. Isaiah clearly foresaw the Coming of Christ. He said, with prophetic prevision. "A virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14); and that this Son about whom Isaiah prophecied was none other than Jesus of Nazareth, is explicitly stated by Matthew where it is written: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, *God with us.*" (Matt. 1: 22-23). And Isaiah further gave to the child which was to be born, the various names of God. He said:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. 9:6).

That this coming One whom Isaiah foresaw, who was to be "The Mighty *God,*" was Jesus of Nazareth, is plainly indicated where it is written in the second chapter of Luke, "Unto you is born a Saviour which is Christ *the Lord.*" Isaiah further said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isa. 40:3). This is answered by the proclamation of John the Baptist concerning Christ, where it is written, "In those days came John the Baptist . . . For *this is He* that was spoken of by the prophet Esaias, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.'" The word for Lord used by Isaiah is Jehovah (*Yaveh*) which means very God. So that the one whom John the Baptist procaimed—Jesus—was the Lord Jehovah, very God of very God.

In the acts of the Apostles it is written, "The church of God which He hath purchased with His own blood." (Acts 20:28). It was Christ who shed his blood upon the cross to purchase the church, and since it is called the church o God, therefore, it was God who made the sacrifice upon the cross. In Romans (9:5), we have the expression "Christ, who is over all, God blessed forever;" and in Titus (2:13), the exclamation: "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." And the climax of it all is reached in that sublime passage where the Bible not only declares that Jesus was equal with God before He came to this earth, but that He is to be finally recognized as God by the entire universe. In speaking of Jesus, therefore, it is written:

"Who being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant,and was made in the likeness of men: And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:5-11).

In the face, now, my friends, of the plain and explicit claims that Jesus made for Himself, and in the light of these tremendous passages from every part of the Bible, which recognize Him as God, I would say that the halting scepticism and the pale-lipped doubt of such preachers as Dr. Grant, is not only puerile, but pitiful. And I affirm that the teaching of such men as Dr. Grant, in the light of the teachings of the Bible, proves an utter rejection on their part of the Bible as God's Word and as, in any sense, authoritative and binding upon the human mind and conscience.

The Judgment of Great Secular Minds

To offset the limping doubt of such men as Dr. Grant, if time permitted, I could quote endless passages from the great intellects of the world, who gladly and joyfully accepted Jesus Christ as God and Saviour. Passing by the millions of preachers and church members in all ages and countries who were conspicuous for their faith and holiness, listen to just a few great secular minds:

Shakespeare, in his will, said, "I commend my soul into the hands o God my Creator, hoping and assuredly believing through the merits of Jesus Christ my Saviour to be made partaker of Life everlasting."

Charles Dickens, in a letter to his son, said: "I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ himself, and the impossibility of going far wrong if you humbly but heartily respect it."

John S. C. Abbott, the American historian, said, "The babe of Bethlehem, whose words were so few, whose brief life was soon ended, and whose sacrificial death upon the cross was so wonderful, though dead, still He lives and reigns in

this world;—a Monarch more influential than any other, or all other sovereigns upon the globe."

William E. Gladstone, the greatest statesman of the past generation, said, "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life."

And so, I could go on indefinitely quoting such confessions of faith from the greatest minds and the noblest souls which have adorned this earth of ours. But let us turn back now to the Bible itself, and there we will see further that the record of Christ's life and works shows that He had all of the attributes of God, and, therefore, he was God.

Christ's Wisdom as a Proof of His Deity

It is universally recognized that wisdom is a necessary attribute of the Divine nature. It is self evident that the Creator and Preserver of this vast universe must be a supremely wise Being. Now, in Jesus Christ we find a wisdom higher than that of earth. Therefore, we conclude that it must have been divine, for "never man spake as this Man."

His forms of expression were faultless. The greatest literary genius that the world has ever known cannot improve upon His parables. They are perfect both as to their matter and their form. His speech was neither Oriental nor Western. It was universal and authoritative. The record of it appeals to the mind and changes the heart of the Chinaman or Indian in the same way that it does the American. And the manner in which He met His adversaries and confounded them, again and again, gives proof of a wisdom and an understanding higher than that of man.

The principles He laid down without argument, but with the assumption of undisputed authority, so appeal to us as to be accepted as elemental truths. They are self evident and forceful as axioms in mathematics,—as, for example, when He said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them."

In a prayer of only 65 words He gives the very essence of every utterance possible to a man in the act of prayer. The germ of it all is there. Does it not surpass human wisdom and understanding thus to comprehend all the possible needs and aspirations of the human heart for all time, and to condense it all into five printed lines?

The Bible's claim that Christ was eternal and identical with God—that is that He was the Absolute—is proved also by our mental attitude toward Him. It is impossible to imagine in any character attributes more perfect than those which we find in Christ. We can easily imagine another Alexander or Cæsar or Napoleon. We can even imagine another Buddha, Confucius or Socrates, and picture to our mind's eye improvements even in the highest and wisest of these souls. We can imagine in Socrates, for example, an improvement in his relationships with his wife. But we cannot imagine another Christ or add anything to the record of His life that would enhance or improve it. The human mind falters and its imagination fails in His presence. We cannot imagine patience purer, wisdom deeper, unselfishness more perfect, or love sublimer, than that found in His radiant soul. In the whole universe no being so perfect, so beautiful, and so attractive can be found or imagined until the mind rests on God. And as we contemplate the wisdom that He manifested in His teaching and His conduct, we find ourselves unconsciously looking up to Him as we do to God Himself.

Christ's Sinlessness

Holiness is another attribute of God. The human mind intuitively recognizes that "the Judge of all the earth must do right." Now in Christ we find holiness in its perfection.

Pressing further the thought that the only basis upon which we can account for the life of Jesus is that He was Divine, look for a few moments at His sinlessness. It is said by some that Christ was a product of evolution; that He was divine in the sense that all men have a spark of divinity, but that He had it in unusual degree. But can this claim that Christ was a product of evolution stand in the face of the known facts? We do not believe that it can. If He was the product of evolution, then He came simply as the result of the combined influences of His heredity and His environments. We cannot believe that such was the case. As to His environment, He lived in one of the most sin-cursed and degraded days in the world's history; and as to His heredity, if He was not what He claimed to be, then He was the illegitimate son of a prostitute! And from such environment and such an heredity we are told sprung the profoundest wisdom and the most beautiful holiness that our earth has ever known! We cannot accept such a contradiction.

The holy nature of Christ proves Him divine, for only God is pure. The incident to which Dr. Grant refers in which Christ said to the Rich Young Ruler, "Why callest thou

Me good? There is none good but God" was not a disclaimer of His deity, because, as already shown, He Himself claimed to be God. It was, therefore, a rebuke of a young man's hastiness in reaching conclusions about strangers. He had just met Christ and when he immediately addressed Him as "good" the Master's reply to him manifestly was intended to correct a fault of his nature. It was as though He had said: "Why do you call Me good, you who know nothing about Me? God is the only One whom all men know to be good." That something like this was in His mind is manifestly true, because Jesus elsewhere explicitly claimed sinlessness, announced Himself as a perfect model, and called people to follow Him.

Dr. Grant says that the fact Jesus prayed proves that He understood that He was not equal with God. But this contention shows seemingly a lack of understanding of the true nature of prayer. The very essence of prayer is communion, and not mere petition; and the prayers of Jesus were always primarily characterized by this element. There is also, in this connection, a most significant fact, and that is that never in one of His prayers have we any record of a single confession of sin.

The first impulse of the human heart in the act of prayer is toward confession. When we bow in the presence of the holy God we are smitten as at no other time with the sense of our own sinfulness and unholiness, but here was One who prayed constantly and fervently, yet the confession of sin was never upon His lips. He addressed God always with deep humility of soul, and yet with that perfect assurance and confidence which was born of the consciousness of innocence, sinlessness, and oneness with God.

So strong was this conviction within His heart that he dared even to challenge His deadliest enemies by saying, "Which one of you convicteth Me of sin?" They could not convict Him!

Even those who were not His friends were forced to concede His moral rectitude. Pilate declared repeatedly, "I find no fault in Him." Pilate's heathen wife, also, with a woman's deep intuition, warned her husband, "Have nothing to do with that just man." And even the iron-hearted Roman centurion stationed at the cross exclaimed "Certainly this was a righteous man." And sceptics, worldlians and unbelievers in all of the after ages have followed the example of Pilate and recognized the moral beauty of Jesus, even if they did not accept Him as God and Saviour.

David Strauss called Christ "the highest mod of religion."

John Stuart Mills said that He was "the guid of humanity."

Lecky declared that He was "the highest pa tern of virtue."

Martineau referred to Him as "the divine flowe of humanity."

Robert Owen called Him "the irreproachable."

Robert G. Ingersoll, with all of his doubt an agnosticism, nevertheless, bowed in humility an almost in worship before the white beauty o Christ's moral excellence. Ingersoll said o Christ, "His life is worth its example—its mora force, its heroism of benevolence. For that nam I have infinite respect and love. To that great an serene man I gladly pay the homage of my admir ation and my tears."

And Benjamin Disraeli, the Jew, while Prim Minister of Great Britain, also extolled Christ' moral supremacy. He said, "The pupil of Mose may ask himself whether all the princes of the House of David have done so much for Jews as that Prince who was crucified. . . . Had it not been comparatively unknown, or known only as a high Oriental Caste which had lost its country. Has not He made their history the most famous history in the world? The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wilt, and the time will come when the countless myriads of America and Australia will find music in the Songs of Zion, and solace in the parables of Galilee."

What a touching and beautiful tribute to come from the heart of a Jew.

And time fails us to speak of the raptures of song and the exquisite paeans of poetry which the sinlessness of Jesus of Nazareth have called forth. Take but one, that lovely verse of Sidney Lanier:

"But thee, but thee O sovereign seer of time,
But thee, O poet's Poet, wisdom's tongue,
But thee, O man's best Man, O love's best Love,
O perfect life in perfect labour writ,
O all men's Comrade, Servant, King or Priest,
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's—
O, what amiss may I forgive in Thee
Jesus, good Paragon, thou Crystal Christ?"

There is nothing amiss that we can forgive. There is no place in the record of His life where we can put our finger and say, "Here He did that which was wrong!" No spot of sin ever fell upon the stainless soul of Jesus of Nazareth. No thought of impurity ever found lodgment in the temple of His radiant mind. No impulse of selfishness ever enthralled His faultless heart. The pride of the mind, the lust of the flesh, and the vain glory

of life were utterly subordinated and kept under by a holiness that was higher than any that the children of men have ever had. In the light of the universal sense of sin in every man, does not this sinlessness of Christ prove that he was more than human, that He was divine?

The Power of Christ as a Proof of His Deity

The deity of Jesus Christ, once more, is attested by the power which He manifested. He performed wonders during His walk upon this earth, if the records of His life are to be believed at all, which prove that He possessed omnipotence, which is an attribute of God alone.

A word is the best form for the expression of a personality, and the Bible declares that the world was made and that it is providentially controlled by the divine Word, the eternal Logos. Yes, a word is the best expression of a will, and by the fiat of His omnipotent Word, Christ created the universe. He summoned our earth into being and equipped it with the ornaments of a self-perpetuating beauty. He spread out the never-resting sea, and marked the bounds beyond which its proud waves cannot go. He hung the starry lamps in the dome of night; He clothed the wide-lying fields with living green; He reared up the everlasting hills, and into common dust He breathed the breath of life.

And having thus created the world in the beginning because He was God and had omnipotent power, He could perform His miraculous works, demonstrating thus that He was divine, by controlling the forces of the universe in both the physical and spiritual realms.

In appealing now, my friends, to the miracles which He wrought, as a proof of the deity of Jesus Christ, I would say that unless we do accept and believe the miracles, then we have to reject the Bible as the greatest tissue of lies which has ever deluded the children of men.

The Bible sets forth the fundamental fact that this universe is primarily spiritual and not material, that behind every material fact and force there is a greater and eternal spiritual fact and force. The Bible does not square, therefore, with the modern materialistic conception which regards the universe as a vast machine and which thinks of God only as the "Principle" or "Force" which animates the universe. The Bible gets away from the iron law of universal causation on the material plane, which is itself the error and the curse of modern philosophy and the new theology.

The Bible teaches the reality of a great unseen spiritual world, in which there are multitudes of created beings other than men, and over which God—not only immanent in matter, but transcendent also to matter,—lives and reigns. The Bible teaches that this supreme Being, a living God, can and does intervene in the material order, by what we call miracles, for the carrying out of His divine, wise and loving purposes.

Now that Christ was a real incarnation of God is proved by the fact that He performed the miracles which God alone could perform. These miracles are attested by witnesses as competent, disinterested and trustworthy as any which history knows. If they cannot be believed, then no facts of ancient history are believable. Dr. Grant, in his sermon, said that Jesus Christ did not have the powers of God, but Jesus Himself said, "All power hath been given unto Me in heaven and on earth," and in Colossians, it is said "in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9). And in Hebrews 1:3, Christ is referred to as "upholding all things by the word of His power."

Dr. Grant, therefore, flatly contradicts the Bible, as well as Christ's explicit statements, when He says that Jesus did not have the power of God. Which now shall we believe? For myself, I believe Percy Stickney Grant has spoken the falsehood and not Jesus Christ!

If Jesus of Nazareth did not have the power of God, then I ask what power was it that converted the billows of Galilee into a marble pavement for His majestic foot-teps? What power was it by which He clothed Himself in the glories of uncreated light on the Mount of Transfiguration? What power was it by which He spoke into life the corrupting tenant of Lazarus' sepulchre; by which He reinstated the deposed and distracted reason upon the throne of the demoniac's mind; by which He opened the blind eyes and unstopped the deaf ears and caused the "lame man to leap as a hart and the tongue of the dumb to sing?" Yea, what power was it that shattered the iron bands of death itself and on the resurrection morning brought Christ forth as victor over death and the grave?

Present Power Proof of Deity

And if Christ did not and does not now have the power of God, then what power is it that today converts sin hardened men and transforms them into new and righteous characters? Dr. Grant referred in his sermon

denying the deity of Christ, to St. Augustine, and declared that he did not care to follow his theology. It is an unfortunate citation, for the conversion of St. Augustine is one of the most conclusive illustrations of the divine power of a Living Christ,—second only to that of the conversion of Saul of Tarsus himself. I will not take here the time to tell the story, further than to say that Augustine, despite all of his brilliant possibilities, was throwing away his life in unspeakable debauchery and licentiousness, until the divine power of Christ overtook him, even in the midst of his sin, and transformed him into a saint of God.

That Power is still at work in the world, and I can bear my own personal testimony to it. I was reared in a good home by godly parents, but at the age of eighteen I was in Atlanta, Ga., and there in the great city had drifted deep into sin. Through scepticism about these old truths of God's Word, I had turned from my moral ideals and was loving sin and following it. But I happened one day into the old First Baptist Church of Atlanta. That prince of preachers, Dr. J. B. Hawthorne, was pastor, and a revival meeting was in progress. I heard there an old-fashioned gospel sermon. It was taken right out of the Bible and it held up Christ on the Cross as the only hope of sinful men. The voice of God spoke to my heart through that sermon and the Power of Christ changed my heart and altered the whole direction of my life. The sins I had loved I hated and turned away from, and the righteousness I had despised I grew again to love and follow. What Power was that that thus gave this poor man a new heart and a transformed life, if it was not the Power of the divine Christ? Nothing can ever take that experience away from me. "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." As well let an infidel tell a man who had been cured of the small-pox, that he was mistaken as to let him tell me that Jesus Christ is not the Son of God, when *I know* by my own experience that He worked a miracle and by His own divine and blessed Power changed my heart and redeemed my poor life from sin and spiritual death!

Ah yes, the deity of Jesus is proved not merely by what He did in the past, but what He is now doing as a Living Presence and Power in human lives!

As we stand awestruck in that mighty presence and behold Him performing His miracles of healing and grace, and as we see His divine power still working in human lives today, our hearts exultingly sing.

"All hail the power of Jesus' name!
Let angels prostrate fall;

The Love of Christ as a Proof of His Deity

But, oh, my friends, let us go further yet than this. Let us crown Him, not only with our minds, but with our hearts, as well! The supreme attribute of God is love. God is not an arbitrary tyrant. God is not a heartless despot. God is not a mere king, ruling in majesty and ruthless might. Our hearts respond to the glorious truth that God is our Father, and we know that the highest summary of the very essence of the divine Being is given when the Bible says, "God is love."

And I ask you if it is not true that we find in Jesus Christ the manifestation of a love so pure and holy and perfect that it proves in itself that He was God? There was a day when the little children came running to Him, but men even as high as the Apostles, because they were only human, sought to drive them away. But see Christ yonder as He takes the little children into His arms and presses them to His heart and pillows their curly heads in the hollow of His shoulder and says: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

Human compassion at its best demands an antiseptic when disease is touched, and even the kindliest of doctors put rubber gloves upon their hands when they are in contact with contagion. But see Jesus again as He touches the leper to heal him of his loathsome disease. See Him again as He stood at the tomb of Lazarus and wept in divine sympathy with the broken-hearted sisters of the dead. See Him again rebuking the men who, though equally guilty, would have stoned the fallen woman. See Jesus yonder as with infinite tenderness and delicacy He reaches down His hand to her and lifts her up and sends her forth, with a new hope in her heart, to sin no more. See Him again as He stands and refuses to defend Himself before Pilate because He knows that He must fulfill His mission of salvation to a lost race.

See Him suffering as His white flesh quivers beneath the lash. See Him staggering yonder beneath the weight of His Cross, and at last nailed to its cruel and remorseless arms. Hear Him, even in the midst of mortal agony, providing for His widowed mother and saying to

Mary, "Woman, behold thy son," and to John the Beloved, "Son, behold thy mother." See Him again when, with a love greater than earth had ever known before, He prayed to the Father and said, referring even to those who were putting Him to such a death, "Father, forgive them; they know not what they do." See Him again in the supreme anguish of that moment when the sin of a lost race fell upon His stainless soul, and in the agony of vicarious suffering, when God, for a season, withdrew from Him, and He exclaimed, "My God, My God, why hast thou forsaken me?" See Him in these ways, oh friends, and you must see Him exemplifying a love purer and sweeter and higher than any that our poor earth has ever known—a love that was divine, yea, the holy and perfect redemption love of God Himself. See Him thus, and then you will understand what the Bible means when it says that "God was in Christ reconciling the world unto Himself."

Oh, the shame of humanity in rejecting such a love, and oh, the deeper shame of ministers who deny that it was divine!

May no one here this night be guilty of this shame, but if there is one soul here present who has not yet bowed in penitence and faith before Him; if there is one who has not known the sweetness of forgiven sin and reconciliation with God the Father, through faith in God the Son, Oh I would plead that this night, yea, in this very moment, that the will be bowed and the mind opened until the heart responds to that divine love which was given to redeem us from our sins.

Yonder in the beautiful city of Baltimore at the entrance of the great Johns Hopkins Hospital there stands an exquisite white marble statue of Christ. It is in the great hallway just inside the entrance door. Many times during my pastorate in that beautiful old city, in going to visit the sick in the hosital, I stood and looked upon that statue, and never once did I see it, oh friends, that my heart was not deeply stirred. It is a majestic and commanding and yet most compassionate figure. The arms are outstretched, the nail wounds are seen in the hands, the genius of the sculptor has put upon the face an expression of benignant longing, yea, of yearning compassion, and inscribed upon the base of the statue are those words that fell from His own blessed lips, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." It is an appropriate and beautiful monument for the entrance of a hospital, and many a troubled spirit and pain-racked body has been blessed in looking upon it. But it is said that once there came a cynic and a doubter, and he looked long and attentively upon that figure. He viewed it from the right and then he walked once more in front, but turned away at last with something like disappointment written upon his face. But there was standing also near, a little girl, and with childish curiosity and eagerness she watched his face, and then when she saw him turn away without having read the deep message of that beautiful figure, she ran up to him and said, "Oh sir, you cannot see Him that way. You must *get very close and fall upon your knees and look up!*"

Ah, yes what we all need today is to stop following afar off, as Peter did, for a season, and turn from the self sufficiency and the intellectual pride which looks at Jesus Christ in a condescending way. What we all need to do is to come very close to Him in faith and fall upon our knees in humility and look up with unfeigned gratitude and a loyalty that cannot be shaken by any storm of doubt or sin!

"Love divine, all loves excelling,
Joy of heav'n, to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

"Finish, then, Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation,
Perfectly secured by Thee,
Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love and praise."

* * *

Which is better, to have your life thrilled with experience or tortured with quibbles? Give me the experience and leave the quibbles to Dean Matthews.—*J. A. Francis, D.D.*

*

The best preparation for the future is the present well seen to.—*George Macdonald.*

*

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—*Spurgeon.*

*

I seldom made an errand to God for another but I got something for myself.—*Samuel Rutherford.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

If meat make my brother to offend, I will eat no flesh while the world standeth—1 Corinthians 8:13

Paul's appeal is to the Christian world to practice self denial of that which, if taken in moderation might not harm us, but might ruin others by our example. He is saying to us to-day, if wine maketh my brother to offend, I will drink no wine as a beverage while the world standeth. The law and fashion are on the side of abstinence to-day, which is the greatest moral victory in the history of nations. Personal self denial in the home will help to make a sober world. We should remember that every drunkard was once a moderate drinker. What a contrast between two young men, one giving himself to the enjoyment of sinful pleasures, while the other denies himself for the purpose of personal discipline and development and his influence upon his fellows. It is the difference between a sot and a saint, a prison and a palace, glory or shame. How few associate the end with the beginning.

It is said that a father who occasionally took a drink at the bar, invited his son to remain outside a moment while he stepped into the saloon, but the boy followed and was standing behind his father as he was draining the glass. The bartender said, "Young man, what will you have?" "I will take the same as father. What is good enough for father is good enough for me." The father, looking horrified exclaimed, "My son, I will never take another drink if you will not." The boy replied, "I never have and I never will." That pledge was more than kept, for the father and son are members of a Christian church in Maryland to-day.

LEARN OF ME—Matthew 11:29

Are we not to follow Christ's example as well as his precepts? Pictorial truth is the passion of the age rather than abstract statement. Truth incarnated in persons is object teaching of the most powerful kind.

Example, like electricity, is wireless, noiseless, unseen, everywhere present, the moral force of the soul. It is Peter's shadow healing the sick, unconscious power going out from a holy life. It is like little seeds scattered by the winds for us an eternal harvest.

Do not Baptists walk in the shadow of Calvin, Presbyterians of Knox, Methodists of Wesley, while all Protestantism is under the influence of Luther, who learned of the Christ?

Moses and Stephen wist not that their faces shone, but the shining sermon of a look is preaching on forever. So the glory of God in the face of Jesus Christ is illuminating the world. Let us look and learn of Him the secret of his shining.

The life of Christ is as valuable as his Word; his purity is his power, his character his crown, his death his glory. Without these his teachings would be as sounding brass and tinkling cymbals. Should we not reflect the glory of God shining upon the winter of this world; then we will live again after the stars fall, in many minds made better by our presence through all the millennials of eternity.

I will liken him unto a wise man—Matthew 7:24

He who heedeth the Sermon on the Mount, who doeth these sayings of Mine, is a wise man, who is building his house upon rock foundation. Christ's sayings are more than words or exact rules; they embody eternal principles of right. "The letter killeth but the spirit giveth life." When Jesus was smitten on the face in the hall of the high priest, He did not turn the other cheek but rebuked the smiter. To turn the other cheek literally would invite the assailant to strike again. If a little child is smitten by a villain, you would not turn its other cheek for another stroke, encouraging the attack? Never! This would be obeying the letter that killeth.

Christ here taught that we must have the spirit of meekness and forgiveness rather than retaliation and revenge.

Lay not up for yourselves treasures upon the earth does not mean that we are not to gather harvests in the barns, wages into banks and to prepare for the future need of our business and families. Christ would encourage thrift, care and accumulation that we might become great givers. Many of the good men of the Bible were rich men who did

not set their hearts upon their wealth but upon things above. The love and worship of money is the great sin of the race, but he who provides not for his own house is worse than an infidel. He is a spendthrift who has no care about his loved ones in this world or in the life to come.

Do we interpret the words "Resist not evil" literally? Then we invite anarchy and destruction of all government and life. Is not self protection God's eternal law in all worlds? Resist the devil and all his wiles; defend your home, country and faith as God forever defends His kingdom. In this defense we are to manifest the spirit of love, the spirit of prayer for enemies. We must ever stand for the great truths of right against wrong, of civilization against savagery, of loyalty against rebellion. Obedience is the great word in society, government and the kingdom of God; not in the exact letter but by the inner spirit of the soul.

Where wast thou when I laid the foundations of the earth?—Job 38:4

Before creation, lived the Creator; before law, the Law-giver; before thought, the Thinker, before love, the Lover. Design must have a designer, the womb of the morning, a mother. If we came into the world as some think, by the fate of chance, will we not go out like a bubble floating on the waters, like the butterfly of a day? But blessed be God our Father, we have known Him and felt Him in our spirit, loved Him in our hearts, seen Him in our faith, beheld Him in His wonderful works of nature and on Calvary's cross, where we have touched the hem of His garment and realized the healing of His blood, and where we could cry out with Job, "Now mine eye seeth Thee; I know that Thou canst do everything, I know that my Redeemer liveth, wherefore I repent in dust and ashes before Thee."

An old colored man, listening to Frederick Douglas as he pictured our defeat in the awful battle of Bull Run, cried out, "Frederick, God is not dead!" Does not every true believer know that God rules and reigns, though clouds of darkness at times are round about him? How blessed to know that He has never adbdicated His throne or gone away on a vacation or become an absentee ruler. He is the present force of all forces in His universe of worlds and beings; His foundations are sure, His Word abideth forever.

Men who have believed in and obeyed God's sovereign will, have shaped the progress of His kingdom. The Puritan and Scot, the Hollander and Huguenot, the Lutheran and American have marched on in the strength of His power for the culmination of His glory. With them the fear of the Lord was the beginning of wisdom. Are not some in the present time inclined to touch too often the soft pedal of the love and fatherhood of God rather than the purity and holiness of His being? Should we not cry "The sword of the Lord and of Gideon" as we go to win a world away from the power of evil?

Behold what manner of love the Father hath bestowed on us.—1 John, 3:1

Eva said to Topsy in Uncle Tom's Cabin, "O, Topsy, poor child, I love you! I love you because you haven't any father or mother or friends, because you have been a poor, abused child." The eyes of the black child were filled with tears; large drops fell on Eva's white hand. The darkness of Topsy's heathen soul had been made bright with the rays of love. Does not the voice of Christ's love whisper to every troubled child, "I love you, I died for you; my arms are open to you. Come unto Me and rest in my bosom."

Is not a child the masterpiece of God's creation, and is not our loving and caring for the least of these little ones manifesting our love to Him? Is not feeding and watching over the millions of hungry, homeless children in Europe, doing work for Him Who gave Himself for us? Are the thoughtless rich heedless of the cry of the children? Then they are forgetting Him, the Inasmuch Redeemer. Does not every child possess unknown powers of usefulness and greatness? Our help may plant seeds of kindness that will grow into flowers and fruits for the Paradise of God. Those we aid may be the ones who will receive us into heavenly habitations. If earth is crammed with heaven and if every common bush is afire with God, how much more is childhood crammed with infinite possibilities. The beauties of nature we behold and the rock we stand upon cannot think or love as the little immortals do who pluck the flowers and fruits, looking up to the heavenly Father with thankful smiles for His riches of blessing. Is it not holy ground where children are walking? Should we not take off our shoes as we mingle among them? The need and comfort, education and training of playful childhood is now and here and everywhere around us. Is not every day a vessel into which we may pour our love to quench the thirst of childhood?

In the beginning was the Word, and the Word was with God and the Word was God—John 1:1

Biography transmits personality. The first three Gospels give the early lineage of Jesus' manhood. John's Gospel is a portrait of His Godhead. The first ones tell what Jesus began to do and teach; the last one what He is in His infinite power and glory. John does not argue; he affirms, He declares in his first sentence the deity and eternity of Christ. He quotes Jesus' sayings about Himself; "I am the bread of life; I am the light of the world; I am the vine; I am the good Shepherd, I am the door; I am the resurrection and the life." These sublime words are not recorded in the other Gospels. Christ's words are true in this description of Himself or He is an impostor, uttering blasphemy, as the Jews accused Him.

Words fail to describe our Lord's dateless sovereignty. "In the beginning, God created." That first Bible sentence is descriptive of Christ as Creator. John seeks to describe Him before the beginning of creation; He was with the Father, He was God before worlds had a being.

With our Lord it is said there is really no B. C. It is all A. D. For He was before all things; before Bethlehem or Calvary and will be ever afterwards. The skeptic can take his choice between "In the beginning, God," or nothing. If one wishes to choose, Chance and Chaos and crime, the liberty and the death are theirs. John says of his Gospel, "These words are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." Believe that the miracles were but little flashes from the temple of His being while the dome of His divinity shines unveiled by the writer of this Gospel.

But where sin abound grace did much more abound—Romans 5:20

Five different verses in this chapter contain the repetition of the phrase "much more." Like "verily, verily," great emphasis is given to the comparison between human and divine goodness and greatness. "Much more" is the stretch of distance between the finite and the infinite.

After Paul climbed the Delectable Mountains of holiness, the vast heavens being above him, he exclaimed, seeing peak on peak, "He is able to do exceding abundantly above all we can ask or think, according to his riches i glory." Paul here began to comprehend little of the length and breadth, the depth an height of the love and power of God that wa filling his soul. The word "according" cam to his relief like the "much more." He woul pile mountain upon mountain, Ossa upo Pelion that he may reach and describe th heavenly heights of Him who is able to do ex ceeding abundantly, according to the glory o his power.

Here language fails to further portray wha faith beholds among the illimitable summits o divine grace. God has baskets full when al are fed; his abundance overflows when all ar filled. Beyond all language to express, He i able to do for his children. Where sin a bounded in its blackest, most awful depths, H is able to reach down unto the uttermost o the lost and lift up to the uttermost height of his everlasting mountain of holiness and blessedness.

King Solomon gave to the Queen of Sheba whatever she asked; beside that, he gave her of his royal bounty—1 Kings 10:13

Solomon's wisdom answered the Queen's questions; his riches dazzled her vision, so she exclaimed, "I believed not until I came and mine eyes have seen, behold the half was not told me." The Greater-than Solomon in like manner gives of his infinite riches; after granting our petitions, He gives of his royal bounty according to his kingly glory much more than we can ask or think. He supplies all our need according to his boundless power and love.

Solomon in all his glory was not clothed with the beauty of even the perishing flowers in Nature's gardens. How much more God clothes his immortal children with unfading robes of purity and righteousness. He who is true to care for the birds and flowers will he not much more care for you? After our little prayers are answered, his royal bounty will bestow the love that passeth knowledge the joy unspeakable, the exceeding, abundant grace from the treasury of his infinite supply.

When we compare man's splendor and generosity with God's infinite treasures of being, we must ever use the words, "How much more!" If devoted parents give good gifts to their children, how much more shall your heavenly Father give the Holy Spirit to them who ask Him!

PRAYER MEETING SERVICE

By A. William Lewis, A.B., B.D., Hay Springs, Nebraska

May is a month of great possibilities. What may we not do? Nature is revealing its hidden powers; and the Church's life ought to be gaining strength and beauty in every way day by day.

"Learn of Me"

Matthew 11:25-30

A hundred years ago an Indian scout stood on the brow of a hill overlooking the confluence of the Kaw and Missouri rivers. In the distance he saw a thin spiral of smoke ascending from the chimney of a newly made cabin. A white man had come, a sample of men who had learned the secrets of Nature. The Indians had not learned. Now we have millions of people living in modern homes, working in soil and factory, traveling in pullman cars, scattered over the prairies and gathered in large cities like Omaha. This is an acted, historic parable of what man can do if he learns from Jesus Christ.

Jesus emphasizes the fact that "apart from" Him, we can do nothing worth while. Our eyes will be blinded from the possibilities of human life, as the Indian was blinded from the possibilities of this great country. The self-centered life is always a failure; the Christ-centered life is always a success ultimately. Much of the reform work of to-day fails because it depends exclusively upon man, and forgets God. Christ must be all in all. "Learn of me".

What is success? Is it pleasure or wealth or fame? Life is more than a dummy show and its fun. Wealth is often only baggage on the journey of life. Home is more than the house in which we live. Life is more than our trunks. Success means character and achievement. "Success is being friendly when another needs a friend".

The main thing we are to learn of Christ is His Spirit. We may not be able to do great things, but we may always have the mind of Christ, which is worth more to the world and more to others than any material help. The C. E. pledge gives the secret, "What He would like to have me do". The Holy Spirit has been sent to us for that very purpose. No one else can teach us; but He will teach us, if we open our heart and yield our will to Him.

His yoke is not bondage but freedom, not a greater burden but less, for He bears the heavy end, instead of our bearing it all. Under His yoke we have Him for our partner, instead of being alone. "Trusting in the Lord Jesus Christ for strength. . . . I will strive to do!" He and the weakest human being make a strong team, for any work. Then life becomes a joy, as well as an abounding service. "Ye shall find rest to your soul".

"Filled with the Holy Spirit"

Acts 2:1-36

"I believe in the Holy Spirit", to what extent? With many it seems a mere mental assent to orthodoxy. We must believe in Pentecost, if we believe in the words of Jesus, in His resurrection, and in His ascension. That goes without saying, but how much part does the Holy Spirit have in our daily life?

What did the gift of the Holy Spirit mean to the apostles? To the Christians in apostolic times? Every soul touched by the Spirit felt a new power and joy and inspiration. The Gospel had power to move and win men, as on the day of Pentecost, only when the Holy Spirit was present. Peter's sermon was no better than thousands of others that have never made a ripple on the surface of human life. This was symbolized by the flame of fire, resting upon the head of each, and penetrating to the heart.

Jesus considered this gift of first importance. "He charged them not to depart from Jerusalem, but to wait for the promise of the Father . . . Ye shall be baptized with the Holy Spirit not many days hence". Joel prophesied "I will pour out of My Spirit upon all flesh". The Holy Spirit was given, not merely to the apostles, but to every true disciple of Christ in all ages. If we have not received a baptism of the Holy Spirit, we are helpless, and cumberers of the ground. "Apart from me ye can do *nothing*."

At conversion the Holy Spirit enters our heart, and He changes our life, as the springtide changes the earth in northern latitudes.

In some measure we have the mind of Christ. Yet many Christians are only half-hearted. God is kept out of much of their life. They serve Him when it suits their own selfish purposes. But, when we are "filled with the Spirit", we yield ourselves absolutely to His will, without questions. "Show me Thy will, and by Thy grace I will do it". This is called "The Second Blessing", and by some "Sanctification". The apostles were waiting and gave themselves up to God completely. "Have Thine own way, Lord".

This is the only way to enjoy one's religion, to make the most of life, and to honor God. Trying to serve God and Mammon always makes a person miserable; and he deserves to be tortured by conscience. Filled with the Spirit we have "the peace that passeth understanding", and we have the function of The Holy One. "Ye shall receive power after that the Holy Spirit is come upon you".

What is Man?

Psalm 8:1-9

We cannot fully answer the question about man. He has been the puzzle of the centuries. "All creation is a mystery, especially man". Yet he is the most important subject for our study. "Know thou thyself. Presume not God to scan. The proper study of mankind is man". We therefore have Physiology, Psychology, Ethics, Theology; and the more we know about man the more fully we see him to be a bundle of contradictions. Young says: "How poor, how rich, how abject, how august, how complicate, how wonderful is man! How passing wonder He Who made him such!" But man would not be a contradiction, if he were true to God.

Man is the apex of the pyramid of creation; and he is a part of a larger plan of God. The earth some day will be burnt to ashes and out of the embers there shall arise a new heaven and a new earth, wherein dwelleth righteousness. Man is to have a part both in the old and in the new; and so the work of God in man shall never cease to teach its lesson. Christ's mission to earth was not to establish a Kingdom that will perish, but one that will endure throughout eternity. This is the only adequate estimate of man.

We can never understand man unless we relate him up with God. The agnostic thinks we cannot know God. The ape or monkey cannot know God; but man, made in God's image, and after His likeness, by the very Spirit of God in him, can know something of God; and his life is not complete apart from God. It is his lower life that links him with the beasts that perish. It is his soul that links him with God, the Father Almighty. If we study man merely as a physical creature we learn nothing about his essential life. As well might we study a lark merely as so much flesh and feathers, so much carbon and dioxide and potash. "A sacred spark, created by His breath, the immortal mind of man His image bears, a spirit living 'mid the forms of death oppressed but not subdued by mortal cares".

The body of man is small, weak, short-lived. David said, "I am a worm". "Every man is vanity", crushed easier than the "moth". Petrarch said, "Man is a falling flower". James exclaims, "What is our life? It is as a vapor". Canute of England taught his worshipping followers his impotence by trying to sweep back the rising tide with a broom.

Man's soul is capable of limitless development and is immortal. God breathed into his nostrils the breath of life, and he became a living soul, with something of God's own life. This is a new element in creation. The body is only the tent in which the soul dwells for a brief space, and then passes out into the "house not made with hands eternal in the heavens". Man's likeness to God is his greatness. To be godly is to be manly or womanly. To leave God out of one's life means that we are beastly, of the animal. Our twofold nature pulls us in the opposite ways. What we are and will be depends upon our response.

Who could have told what Abraham Lincoln would become by looking upon him as a babe in his cradle? Jesus saw manhood in Zacchaeus, dormant. It is the Holy Spirit of God Who alone can develop the Christ-like within man. The Psalmist saw something of man's higher life, "Thou hast made him a little lower than God".

"Borne of Four"

Mark 2:1-12

We are liable to be selfish even in our prayers. We pray for ourselves and our families, and perhaps our own Church, that we may have a comfortable time, and be esteemed by our fellowmen. "God bless me and my wife, my son John and his wife, we four and no more".

On one occasion when Jesus was in Capernaum the word was scattered that He was there; and a great crowd gathered in the court of the house, thronging Him. Four men had become interested in a palsied man. They also believed in Jesus as the Divine Healer.

They spoke to the sick man; and, with his consent perhaps by his request, they carried him to the crowded courtyard. As they could not get near to Jesus, they went up an outside stairway, to the flat roof and across to the edge that extended over the piazza, where Jesus stood. They took up the roof of tiles or earth and straw, and they let the man down at the feet of Jesus. He "seeing their faith said unto the sick of the palsy, Son, thy sins are forgiven". . . . "Arise, take up thy bed, and go unto thy house".

This man was saved by the faith and the activity in his behalf of his four friends, "Borne of four". In this we may learn our highest possible service to our fellowmen. We can bring our spiritually infirm friends to Christ by prayer. The souls of many are palsied. They must have the help of those that are well spiritually. Who will volunteer? Many today are saved, "borne of four." Will you be one of the four?

The most efficient way, and the way most honoring to God, is private. If you tell a man that four others are praying for him, it is likely to prejudice him, and make his heart the harder. He often takes it as an insult. "Do you take me for a heathen?" Let four special, confidential friends talk together about the power of prayer and about a few friends whom they fear are away from God. Some may be lapsed Christians. Others may never have known Christ. "If two agree as touching anything they shall ask of my Father it shall be done for them". It is better to have three, and still better, four, "Borne of four". Let no one else know about this attempt. Let God make manifest what they pray for privately.

As a means to this end, let all four take a special interest in those for whom they pray. Let them watch for opportunities for kindness. Whenever wise, let them speak of the higher things of the soul of man. Let them invite the subjects to Church, a step in the right direction. If they have little children, get them into the Sunday School. Make it easy for them to consider spiritual things. If the way is open even speak of the soul's need of Christ. But all the way, in every way, ask the Holy Spirit to guide you in what you do and in what you say. They must be wise that win souls.

Jesus wept over Jerusalem; but He failed. The Holy City did not know the day of her visitation. She rejected Christ, and was destroyed. A million are said to have been crucified around the walls when the city was taken by the Romans under Titus, in 70 A.D. But you never read of Jesus failing when He spoke the word of life to the individual, saying "Thy sins are forgiven thee". "And they come, bringing unto Him, a man sick of the palsy, borne of four".

LIBRARY TABLE

Review of Recent Books

By Professor Leander S. Keyser, D.D., Springfield, Ohio.

Historic Christianity and the New Theology. By Harold Paul Sloan, D.D. Pentecostal Publishing Company, 523 South First Street, Louisville, Ky. Price, $1.50.

One cannot help thanking God for raising up in these stormy days so many staunch and capable defenders of the faith. Among the best of them is the author of this book, who is already known to the readers of this magazine through his contributions to its columns. Some of those articles, with many others, are gathered together in this compact volume. Dr. Sloan is a believer in true, full-toned, experimental Christianity. He knows what he believes, and he knows why he believes it. He displays no bad spirit; indeed, he is a kindly disputant; but his kindliness does not dull the edge of his wit and wisdom. One might almost say that it adds keenness to the edge of his blade, in that it leaves pure truth and logic to do their penetrating work.

One by one he handles the list of books that have been prescribed by the Methodist Commission of Education for the course of study for young men outside of theological seminaries who are preparing for the ministry. In this way a theological curriculum is provided for something like a thousand men every year who graduate in the course; and that is many more than the number who graduate

from the regular theological schools. Thus the character of the instruction given to these men is of vital importance, not only to Methodism, but also to all Christendom. What can the liberalists mean, to place unevangelical books in the hands of the men who are preparing to go out to preach the gospel? Have they lost all sense of responsibility to God and to immortal souls? They may toss their heads lightly, but for our part we say frankly that we would not want to have to render their account to God on the day of judgment. Among the books dissected by Dr. Sloan are those of Harris Franklin Rall, Borden P. Bowne, William DeWitte Hyde, Washington Gladden, Williston Walker, William D. Hayes, George Betts, A. C. McGiffert and William Newton Clarke. None of their works are in accord with the doctrines of Methodism and historic Christianity. So why are they used in a course of study for Methodist ministers? Dr. Sloan is a fine doctrinal theologian, and this qualification gives him rare power as an apologist. Let everybody get the book.

Night Scenes of Scripture. By Rev. Norman Macleod Caie, B.D. George H. Doran Company, New York. Price, $1.25 net.

This book of attractive sermons by an eloquent preacher proves once more the perennial character of the Holy Scriptures, which give suggestions regarding every phase of human life and experience. The author is the successful pastor of a large parish in the Church of Scotland, and when one reads these sermons, one does not wonder that his services are largely attended. He has chosen a number of night scenes depicted in the Bible, and has woven about them his homiletical material, enriching his discourses with apt quotations from the poets and numerous references to noted people and events. However, he also gives all his discourses a strong under-current of Scripture. His style is simple and lucid, without any strained effort at fine writing; and yet it is excellent on account of its very lucidity and chasteness. The Bible, so far as we can see, is accepted as the divine Word without doubt or polemic.

The Seven Deadly Sins. By Norman Macleod Caie. George H. Doran Company, New York. Price, $1.00 net.

Another book of sermons by Mr. Caie is most welcome. The sins here treated so convictingly, because they appeal directly to the conscience, are the historic ones depicted by Dante in his purgatorial mountain. While we think that the choice of Mr. Caie's background for his sermons is somewhat unfortunate for Protestant people who do not believe in purgatory, yet we do not see that the subject of sin is treated other than in the evangelical way. Perhaps more emphasis ought to be laid on the atoning merits of Christ and the regenerating power of the Holy Spirit to cleanse from sin and break its reigning power. But it will do any person good to have the heinous and baleful character of these seven leading sins pointed out to him, so that he may hate them, repent of them if he is guilty, and allow them to be rooted out of his being by the power of God. The sins so saliently dealt with in this book are pride, envy, anger, sloth, avarice, gluttony and sensuality.

The Vine and its Branches. By Homera Homer Dixon. The Bible Institute Colportage Association, Chicago, Ill. Price, 40 cents net.

This is a beautiful booklet in paper binding. A gracious introduction is written by Dr. T. R. O'Meara, Principal of Wycliffe College, Toronto, Canada. That close mystical union which subsists between Christ and the believer is here described under the symbolism of the vine and its branches as set forth in our Lord's beautiful simile in the fifteenth chapter of St. John. Just as the life of the vine permeates and fructifies the branches in a living way, so must believers draw their spiritual life from Christ. There must be a true grafting, not merely a pasting or glueing or other mechanical attachment. The alien branch itself must undergo a vital change in the grafting process in order to bear the right kind of fruit from the main stock. Moreover, pruning must often take place with the branches, in order that they may be truly fruitful. It is a most suggestive and helpful booklet.

The Jew and His Mission. By Henry Ostrom. Bible Institute Colportage Association, 826 LaSalle Street, Chicago, Ill. Price, $1.25 net.

A worthy introduction to this book is written by Dr. James M. Gray, Dean of the Moody Bible Institute, and that in itself is all the commendation it needs. Dr. Gray does not mean to endorse all of Mr. Ostrom's interpretations of prophecy in detail, but with its general principles and purpose he is in agreement. We are glad to say that we can coincide with Dr. Gray. Mr. Ostrom loyally follows the guidance of the Bible in accounting for the origin, religion, history, peculiarities and nationality of the Jewish people. He shows clearly that there is no other adequate way of explaining their remarkable history.

ccept the Biblical narratives and prophecies, nd the Jews are adequately explained; reject he Bible account, and you have these people another inexplicable enigma on your hands, st as every other problem of any vital signi-cance becomes insoluble without the Bible.

Of course, Mr. Ostrom, being a true Chris-an, is opposed to pogroms and all other forms f persecution against the Jews. He believes nat Biblical prophecy points clearly to their eturn to Palestine, rebuilding the temple, and stablishing themselves with Jerusalem as heir capital. On this matter we can pro-ounce no judgment; but we certainly do en-orse his earnest pleas in his last two chapters or trying to evangelize the Jews and for hem to be receptive of the gospel of Jesus Christ.

ome Tests of Old Testament Criticism. By W. H. Griffith Thomas, D.D. The Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago, Ill. Price, 10 cents per copy; $1.00 per hundred.

Dr. Thomas, so well known as a valiant efender of evangelical truth, has done a good work in issuing this booklet, and the publish-rs have done signal service in bringing it out n cheap, albeit attractive form. In this way verybody can afford to buy it, and post up on he present critical situation. The author nakes crucial tests of the rationalistic position, nd finds that it will not pass safely through he crucible. In applying these tests, he holds hat intelligent non-technical Christians have oth the right and the ability to judge of the nerits of the Higher Criticism; also that this ught to be so, inasmuch as the results of this riticism affect in a practical way their moral nd religious well-being. It is an able book. ts style is terse and its arguments convincing. t is not polemics for its own sake; Dr. Thom-s is too earnest for such pastime. He writes or the sake of truth and the welfare of im-nortal souls. By all means get and read the ook.

ntroduction to the Psychology of Religion. By Robert H. Thouless, M.A. The Macmillan Company, New York. Price $2.50.

Good as this book is, and capable, we do ot feel quite sure about it. In places the easoning seems to limp, and there is too much f a disposition to attribute the experience of Christian conversion to natural causes, such as he upgushing of something from the "uncon-cious" region of the mind, and too much esitancy in assigning it to the power of God. Besides, the author seems to disparage most of the Christian conversions he mentions, calling them both "conventional" and "abnormal." Even Bunyan's conversion is largely attributed to natural psychological causes acting abnormally. The author seems to pick out for his analyses cases that are evidently pathological, overlooking the millions of cases of genuine normal conversion. His partial endorsement of Jung's crude account of Paul's conversion does not please us, for Jung's treatment is utterly inadequate; it is, in truth, a travesty of the incident.

However, Mr. Thouless's book is informing. It describes the various ways by which the speculative psychologists try to explain the religious instinct in man and the facts of conversion, prayer, etc. Here you will learn how the Freudian and Nancy schools explain religious phenomena. Some of them assign the rise of religion in the human soul to the instinct of fear, others to the instinct of self-preservation, others to the sex-instinct, others to the herd-instinct, and still others to a distinctive and innate religious instinct, whose actual source, however, is not further defined. An educative book like this helps the Christian believer to see how futile and sometimes inane are some of these speculative attempts of the psychologists. They are desperate attempts to find some obscure cause for Christian experience, when the true cause is obvious to one who is not blinded by some speculative theory. We mean by these remarks that the Christian believer, who has had a real experience, sees more clearly than ever, after reading these lucubrations, that the Holy Scriptures give the only rational and adequate explanation of the religious sentiment in man, namely, that man was originally created in the image of God, and hence his religious nature was concreated with him. Many psychologists also obscure the issue in Christian conversion by assigning some remote and insufficient cause for it, whereas the person himself who has the experience always attributes it to the Holy Spirit's impingement upon his consciousness. The Christian, therefore, bases his conclusion on empiricism (which is the true scientific method); the psychologist bases his conclusions on speculation. The real work on Christian psychology, which should be based on the Holy Scriptures and normal experience, still remains to be written. May God raise up some capable Christian psychologist to do this.

We are glad for our author's conclusion at the last, although it is put only in a very mild and tentative way. He is speaking of four

ways of approach to religious truth, the natural, the historical, the moral, the experiential; then he says: "If the God revealed by religious experience is found to be, in fact, the God required by the moral consciousness, and to be the God required to explain the world as we find it, and to be the God revealed in historical Christianity, then the probability that each of these independent lines of approach to God is based on error becomes small. The probability that the concordant result of all four expresses some real insight into objective reality becomes proportionately great."

We rejoice in this testimony to Christian verity from one who proves himself conversant with the whole field of modern psychological thought and research.

The Truths We Live By. By Jay William Hudson, Professor of Philosophy in the University of Missouri. D. Appleton and Company, New York. Price $3.00 net.

The sky is growing brighter and brighter. Men are thinking more deeply, and are coming back to basic realities. The book before us is proof thereof. It is written, not by a theologian, but by a philosopher, albeit he gives proof of true knowledge of the foundation principles of theology too. There is much need for such a clarion voice like that of Professor Hudson, because men today need to be called back from their wild flights of speculation and come back to sober reality.

The great value of this book lies in the fact that the author validates by reason and appeal to facts the fundamental verities—that is, "the truths we live by." He believes that the widespread departure among speculative scientists and philosophers makes a "spiritual reconstruction of civilization" imperative. He stands for what he calls "a definite moral order"—which means an order in which moral distinctions are not blurred or wiped out. Then he gives powerful proofs of the truths that are essential to confidence in the said moral order—"namely, Immortality, God, and Freedom of Choice." On page 298 we find these challenging sentences: "We are at the beginning of this ethical reconstruction now. Its failure would mean the failure of America for a long time, perhaps for always." This much-hoped for new era of better things he aptly calls "the renaissance of moral faith," the title of his last chapter.

In his Preface he says truly "that the logic of science is not the only logic there is." Therefore men cannot form a true world-view merely from the basis of mat rialistic science. There are many other high facts that must be taken into consideratio such as man's moral and spiritual natur needs and aspirations. Altogether it is a goo and cogent book, and most timely. Here ar there may occur expressions with which o could not wholly agree, but the general tren of the teaching of the books is a powerf movement in the upward direction. We wou allocate this book with such significant wor as J. B. Pratt's "Matter and Spirit" and W H. Wood's "The Religion of Science," whic were reviewed in the March number of th magazine.

We cannot help expressing our regret r garding this book—that it is not clearer an more ample on the doctrines of God and im mortality. The Chrsitian Conceptions, base on the Bible, are more determinate and sati fying.

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Additional Book Notes

The theological situation is evidentl changing in Germany; and it surely is tim Our colleague, Dr. J. L. Neve, gives us th following information. "Away from Wel hausen" is the title of a publication by D Martin Kegel (70 pages, 25 cents, 1923) It is one of the many reactions against th notorious work entitled "The Great Decep tion," by Friedrich Delitzsch, Professor i Berlin, who died recently and who was th radical son of the famous Professor Fran Delitzsch of Leipzig. The author of th work here under consideration turns squarel against Wellhausen, because he says that th younger Delitzsch's radical work, in which h represented the arrangement of the Old Tes ament books as a deliberate fraud, is only th natural sequence to the "Prolegomena to th History of Israel" written by Wellhausen He suggests an interesting and fitting parall when he says: "So it was in the field of th New Testament when, after many attacks o the traditional history of Jesus, David Fried rich Strauss, in the year 1835, published h 'Life of Jesus.'" The author also shows tha Vatke and Wellhausen built on Hegel's evo lutionary conception of history, and he add the following apt statement: "Hegel bega Vatke; Vatke begat Wellhausen; Wellhausen begat Deltizsch; and Delitzsch became th grave-digger of Hegel's method of treating th history of Israel."

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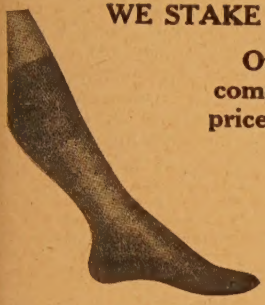

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